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THE CALL OF KOREA

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THE CALL *of* KOREA

Political—Social—Religious

By

HORACE G. UNDERWOOD

FOR TWENTY-THREE YEARS A MISSIONARY IN KOREA

Illustrated from Photographs by

CAMERON JOHNSON

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PREFACE

In the Providence of God it was my privilege to be among the very first missionaries to go to the Hermit Nation, and He has permitted me during the past twenty-three years to be present and to watch with keen interest the progress of His kingdom and the developments of the work, and to have some little share in it. We have seen His Church grow from nothing to a body of believers over one hundred thousand strong.

From the very start Koreans have shown a receptivity unequalled by the people of any other land, and as a result the success that has followed the preaching of the Gospel has been phenomenal. Thousands have been won to the Cross, and the only limit seems to have been the physical power of the missionary to cope with, guide, and direct the work.

Very early in the history of the work, almost at its beginning, God, in His Providence, led us to adopt methods that have been said by some to have been unique, but in reality are simply those that have been adopted by numbers of missionaries in different parts of the world. The only unique feature has been the almost unanimity with which these have been followed by the whole missionary body in this land.

The way in which the Korean Church has responded to these methods has startled the Christian world. Their zeal and activity in preaching, their generosity in contributing of their hard-earned means toward their own church buildings, their primary and higher schools, home and foreign missions, almost put to shame the Christians of America.

The numbers professing conversion have been growing larger and larger each year, but the force of missionaries to cope with this work has not kept pace with its growth, and as a result we have the work pushing the missionary to the very limit of his power. During the past year Korea received her baptism of the Holy Spirit, which swept over almost the entire land. Bishop Harris, speaking of this, says, "The year 1907 will ever be memorable for the revival which involved the whole country. This constitutes the divine inauguration of the Christian Church in the land of Chosen. The signs following have confirmed the genuineness and thoroughgoing nature of this miracle of grace."

In a marvellous way God has been preparing this little nation for the reception of His truth. They are ready now. "To-day is Korea's crisis hour," says Dr. J. E. Kittredge. "Give the laborers now and Korea will be the first nation Christianized in modern times," says J. R. Mott.

A knowledge of this country, of the people, with their characteristics, of the methods employed by the Missions in Korea, together with a review of the

results that have followed will, we believe, enable the Christian Church to hear the "Call of Korea," lead the people of America to realize that this is God's call at the present time and to send the reënforcements now.

HORACE G. UNDERWOOD.

INTRODUCTION

ARTHUR T. PIERSON, D.D.

To-day is the golden hour of opportunity in Korea. God is never done speaking, however dull our hearing; and, if ever He was calling on us, in trumpet tones, to "Buy up opportunity," it is now in Korea.

Foremost among "the signs of the times" we deem the present situation in that land. This nation, up to 1882, was one of the Hermit peoples; it was death to a foreigner to land there, or to a native to harbor one. In that year the first treaty rights were secured with the United States; and, in 1884, Dr. H. N. Allen, transferred from China, became the first Protestant missionary. Twenty years ago, seven converts secretly gathered around the Lord's table. This year there are 15,700, in 619 churches of the Presbyterian denomination alone, representing nearly 60,000 adherents!

Taking all Protestant denominations together, there are about 120,000 Christians to-day among these thirteen millions; and, if there were enough missionaries to guide this infant Church, Korea night be evangelized, with incredible rapidity, for all things are now ready—*except the Church at home!*

Our Lord said: "Ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" There is an element of *hypocrisy* in the failure to discern our opportunity when put so clearly before us by God, and in failing to enter such open doors? Can prayers be sincere, when we beseech God to break down barriers, and then, when in such marvellous manner He sweeps them away, we hesitate, tardily and inadequately coming up to His help, in the evangelizing of the benighted millions to whom He has granted access!

The first Korean was baptized in 1886, and from the very beginning, through these twenty years, progress has been steady and rapid, until now it bids fair to leave behind even Uganda and the Telugus. The door is not only wide open, but the encouragements remind us of the Hawaiian Islands eighty years ago. The Emperor has acted as the open friend of Protestant missionaries, and while, some years since, he destroyed thirty heathen temples in and about Seoul, and officially deplored the annual waste of money at idol shrines, he gives Christian churches, schools, and hospitals ample room. A native Korean leader has said that the only hope of the country is in the churches; that his people *lack moral character*, and the churches are supplying it, and hence to convert and educate the common people is the one remedy for his land.

The author of this book, since 1885 a missionary in Korea, pleads for reënforcements, for the addition

of at least twenty more missionaries to work in that land. In his opinion and that of his fellow-workers, no such crisis has ever arisen before. The progress of Christianity is unprecedentedly rapid. Native churches, instead of depending on foreign aid, are becoming self-supporting, self-governing, self-propagating. An astonishing revival spirit and evangelistic zeal prevail, and converts are gathering by scores and hundreds. Self-denying giving is manifested in a unique fashion, volunteers offering for *work* among the unsaved; those who have little money to give, pledging *days of service,* till the aggregate in one congregation was several *years* of such direct personal effort. The conditions seem primitive and apostolic—the arousing of a whole people—a hunger for the Gospel—simplicity of faith and piety—readiness to serve and suffer—universal and self-denying giving, and a constant and rapid conquest by the Gospel. Heathenism seems to be in flight!

And now the all-important question is, whether the Church of Christ will respond to the Macedonian call of Korea—nay, to the majestic summons of the Captain of the Lord's Host. This book is a sort of silver trumpet like those which Moses was bidden to "make for the calling of the Assembly, and the journeying of the camps." May Dr. Underwood's clear clarion peal rouse the whole Church to duty!

THE CALL OF KOREA

I

THE COUNTRY

UP to the breaking out of the China-Japan war Korea, The Hermit Nation, was almost unknown, and even now the ideas of the majority are more or less vague and indefinite as to its location.

A few words, then, by way of a geographical lesson may not be amiss.

Starting from the west coast of North America, from Vancouver, Tacoma, Seattle, San Francisco, or possibly now other ports, and crossing the sadly misnamed Pacific Ocean in a westerly direction, after a journey of from twelve to eighteen days, one reaches the islands of Japan and in all probability makes his first landing at Yokohama. If it were possible to continue hence directly westward as the bird flies, after crossing the Sea of Japan, in but a few hours one would reach a small peninsula running almost directly north and south, with the Sea of Japan on the east, the Yellow Sea on the west, and bounded on the north by Manchuria and Russian Siberia.

Location

The so-called peninsula is, if our geographical definitions are correct, in reality an island; for the Ever White Mountain in the north embraces between its two peaks a lake which issues in a turbulent mountain stream, with cascades and rapids which, branching almost at once, sends one half of its supply through the Turnen River to swell the waters of the Sea of Japan, while its other half, through the long, rapid, and tortuous Amno or Yaloo River, deepens the color of the far-famed Yellow Sea.

This peninsula, with its 1750 miles of coast for its mainland, has an area of almost 90,000 square miles and is, thus, a little smaller than the two states of New York and Pennsylvania: but add to this the area of her "Ten Thousand Islands" that thickly cluster along her western and southern shores, and the total will give a little more than that of the above two states for the Empire of Korea. Here, then, we have a country a little larger than Great Britain, almost half the size of the German Empire, or about the same as the Kingdom of Italy.

Size and comparison

The population has been variously estimated and it is impossible to give a definite and exact statement. Such a thing as a popular census was unknown until after the China-Japan war. A house census was the only one that had been taken for three hundred years, as there was a house tax.* The best way to estimate was, then, to take the num-

Population

* Hulbert's "History of Korea," Vol. II, p. 174.

ber of houses for which the regular taxes were remitted to Seoul. Certainly, in accordance with Oriental custom, this would be apt to give a smaller rather than a larger number than there actually were, as it would not be likely for a magistrate to remit taxes for more houses than his county contained, whatever he might do as to collections. An estimate of five to a house was considered for the Orient very conservative, and this would give about twelve millions or a little more as the population. Immediately after the China-Japan war, when a popular census was ordered, it was commonly regarded as a new plan for increasing taxation and all who could avoided it, and the returns were in no way perfect. The report from the Department of the Interior for 1904 is 1,893,062 houses or 9,465,310 people.* Other estimates vary from eight to sixteen millions, so that about twelve millions seems correct. Here, too, the comparison given above

* The last year that the house census was taken. Copy of the Korean Census as given by the Department of the Interior.

	Number of houses from which taxes are received at the Local Offices	Population. Estimated at five to a house
Seoul	57,248	286,240
Kyeng Kui	222,357	1,111,785
No. Chung Chyeng	101,200	506,000
So. Chung Chyeng	164,151	820,755
No. Chyel La.	143,091	715,745
So. Chyel La	157,564	787,820
No. Kyeng Sang	226,612	1,133,060
So. Kyeng Sang	174,576	872,880
Kang Won	114,876	574,380
Hwang Hai	125,860	629,300
No. Pyeng An	137,331	686,655
So. Pyeng An	129,279	646,395
No. Ham Kyeng	59,152	295,760
So. Ham Kyeng	79,769	398,825

in area in regard to the two states of New York and Pennsylvania holds about the right place for population; and we have in Korea a country of which both the area and population approximate that of these two states. Although it approximates these two, Korea is more thickly settled than most of our states. While in area it about equals that of Illinois and Indiana you would need to add the entire population of Pennsylvania to reach that of Korea. Either Tennessee and Louisiana or North and South Carolina would about equal her area, but neither two would contain more than one quarter of the population.

To the sum total of the area of all the New England states you would have to add that of both Maryland and New Jersey to approximate Korea's area and the population of the large state of New York to equal her population.*

In this connection it should be noted that Korea is an extremely mountainous country and is covered with barren mountains and scantily clad hills. Some even claim that only one fourth of the land is arable. Not a few writers and students of Korean geography insist that this is a true proportion, and if the twelve

* Comparative Density of Population.

Belgium	780	per square mile.	
England	500	" " "	
Japan	284	" " "	
Italy	280	" " "	
China	270	" " "	
Germany	250	" " "	
France	186	" " "	
India	184	" " "	
Korea	159	" " "	
Spain	89	" " "	
Russia	54	per square mile.	
Cuba	36	" " "	
United States	21	" " "	
Mexico	16	" " "	
Hawaii	16	" " "	
Cape Colony	5	" " "	
Brazil	4.5	" " "	
Argentine Rep.	3	" " "	
Canada	2	" " "	

Tarr and McMurry's Geography, 5th Part.

millions are to be crowded into the remaining fourth one can readily see how densely this country is settled and how such a reckoning would change the table given below and place Korea at the head instead of the middle of the list.

Still greater would be the density were it not for high mortality among the people.

In addition to the regular list of diseases as found in foreign lands many others such as Asiatic cholera at intervals and typhus fever almost annually carry off their thousands. When cholera arrives its victims reach the tens of thousands per month. A lack of knowledge of all sanitary laws adds to the mortality in other diseases, and smallpox and tuberculosis carry off more than their share. It is true that the birth-rate is very high, but the mortality is equally so, especially among children.

Diseases and mortality

This mortality among little children is appalling and is very much increased not only through their entire lack of any knowledge of sanitary laws or of medicine, but also of any real appreciation of the needs of little children and the care exercised in foods given. The use of cow's milk is almost unknown or any method of artificial feeding, and if the mother dies, as is frequent in childbirth, unless a wet nurse can be afforded, which is unusual except in case of the very rich, the child is almost sure to die.

There is absolutely no attempt to isolate contagious diseases, and children in early or convalescent stages of the most contagious diseases are carried about

everywhere, or allowed to mingle freely with those who are well. In a number of cases where inquiry was made it was found that there were more dead children than survivors in most families, and in certain sections parents hesitate to count their children till all have recovered from smallpox.

The Presbyterian Church has in the two states of Pennsylvania and New York, with all the other large Churches that share the work with her (so that not more than one fifth of the population would be considered as coming within her sphere), 2,239 ministers to take charge of the work and yet sends, to a country of the same size (where fully one half of the population is within her sphere), about one one-hundredth of this number, a paltry twenty-nine.

Twenty years after God has opened Korea to the Gospel there are from all Protestant Churches only about 65 ministers* to this vast population, or a little more than one to every 200,000 people.† What are we among so many? What can we do? Is it to be wondered at that missionaries break down? We have not yet had the time to train up a native ministry. "Lay hands hastily on no man" applies equally to work in Mission lands to-day as it did in the days of St. Paul and with even more force in these heathen lands where no light of the worship of the true God has yet come; for in St. Paul's time and in the Mission lands of those days, the Jewish synagogues, with their enlightening influence, were to be found almost

* Report, June 30, 1907. † See Directory of Missions.

everywhere; while in the East we have nothing but black heathenism. As we will show further on, we have endeavored to make every member of the native Church feel his individual responsibility in making Christ known within his sphere, and while the results that will be mentioned later will be seen, in the main, to be the work of the natives, we have * as yet refrained from ordaining but very few as preachers of the Gospel.

The country is, in the main, mountainous, a rugged chain running parallel to the east coast to within one hundred and fifty miles of the southern limit, where, dividing into two almost equal branches, it forms the basin for the Nak-tong River.

Country mountainous

As a consequence the east coast is precipitous, with numerous rapid-flowing streams such as the salmon trout enjoy and here they abound; while west of this range the mountains slope more gradually, ending in hills and undulating, fertile plains, which are watered mainly by four large rivers. The Amno or Yalu in the extreme north has already been referred to and forms the boundary between Korea and China for 175 miles, and the native tenacity of custom and language is well illustrated here. This narrow but rapid stream, in many places barely one hundred feet wide, divides peoples of two distinct nationalities. On the southern side one sees the Korean with his top-knot

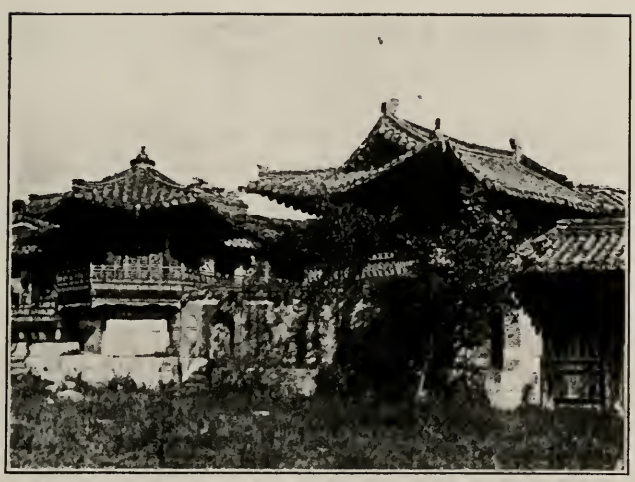
* September, 1907. There are only seven ordained Presbyterian ministers, ten ordained Methodist ministers.

and white robes ploughing his fields with his steel-shod plough drawn by oxen, and on the other side, almost within hailing distance, walks his pig-tailed neighbor dressed in his blue Chinese costume, guiding a wooden plough drawn by mules. A little further south the next river of importance is the Tai-tong, on which is located the city of Pyeng Yang. The most southerly of the principal rivers is the Nak-tong referred to above, with Tai Ku, the metropolis of the south, on its banks, but most important to Korea is the River Han, which rises in the Diamond Mountains, crosses the whole peninsula, and passing the city of Seoul, empties into the Yellow Sea by two mouths, thus embracing the island of Kang Wha, with Chemulpo, the principal port of Korea, on its southerly outlet. Along all these rivers, cutting their way through the mountain passes with fine falls and beautiful rapids, charming scenery is found. In the rainy season the heavy fall of water often swells them to three and four times their size, raising their level from twenty to thirty feet in less than as many hours.

Rivers

On the east there is only a rise and fall of from one to two feet in the tide, while the gradual narrowing of the shores of the Yellow Sea and the peculiar formation of Korea's western coast give us a rise and fall of from twenty-eight to thirty-eight feet, one of the highest tides in the world. This brings with it correspondingly swift and varying currents, which, with the uncer-

Tides



ROYAL BUILDINGS AT THE OLD EAST PALACES.
Seoul, Korea.

A FOUR BULL CART HAULING STONE.

tain fogs that constantly envelop the coast and the innumerable islands and inlets that fring the shores, make navigation none too easy.

As one first approaches Korea, especially if one has come from the fertile and verdant terraced hills of Japan, the bleakness and barrenness of Korea's mountains is oppressive. Tradition has it that the Korean, in his desire to maintain his independence, deemed that he could do it best by a determined exclusion of all outsiders and, with the intention of making Korea appear desolate and unattractive, he purposely devastated the whole coast. Whether there is truth in this or not, it remains a fact that the seaward coast of almost all its islands, even where they have a southern exposure, is barren, rugged, and desolate, while ofttimes the northern but landward side is well cultivated, woody, and fertile, and that, while the whole coast line appears so bleak and bare, when one travels in the interior, one is charmed with the many fertile hills and valleys, teeming with grain and yielding such crops that, while not all of the arable land is cultivated, there is ample for Korea's millions, leaving a large balance in all good years for export. And right here it might be well to add a word about Korea's exports and imports. Without any systematic attempt to develop these, for the past five years the value of exports has averaged $4,000,000, without including the gold bullion, which would bring a total of $6,500,000. Of the average annual

Fertility of soil

Exports and imports

export, with the exception of gold, almost three fourths is farm products, and with very little organized encouragement this $3,000,000 could be doubled.

As to imports, for years they naturally far exceeded the exports, but the discrepancy has gradually been reduced until for the past few years they have been nearly even. Goods exported are, in the order of predominance, gold bullion, beans, rice, ginseng, cowhides, raw cotton, fish, seaweed, etc. The imports, English and American shirtings, cotton goods, thread, yarn, petroleum, clothing, provisions, timber, soap, and sugar.

In 1904 there was a sudden marked increase in imports, bringing up a total of $8,800,000, but this was due almost entirely to over $2,000,000 of railway material for construction of new lines. This was mainly from America, and it was with some feelings of national pride that American missionaries rode in cars made at Wilmington, Del., drawn by a Baldwin locomotive, on rails from the Carnegie works, nailed to Oregon ties with American spikes. Thus do commerce and the Church go hand in hand, here as elsewhere, in forwarding His kingdom and spreading abroad the knowledge of the Prince of Peace.

Of one thing in Korea we residents boast not a little, and that is our climate. If we omit the six weeks or two months of our rainy season, it is exceptional. With our temperate summer we have a brisk, clear, cold winter. The climate

Climate and latitude

of Korea is quite different from what one would gather when considering its position on the map.

We can see at a glance that in latitude it corresponds to northern Persia and southern Spain and that it is in the main south of southern Italy, that the southern half corresponds to northern Africa and that almost the whole of Korea would lie among our own southern states; and yet, we have severe winters and the summers are not as hot as the residents of the Barbary States of Africa would expect. The peninsula runs through nine degrees of latitude from 34° to 43° N. The temperature varies from 20° below zero F. in winter in the extreme north to 98° F. and over in the summer in the south. The average summer temperature at the capital is 75° F., that of winter 33° F. The Han River, a swift-flowing stream, in most places over half a mile wide, freezes over every year and is traversed by heavily laden ox carts, the ice varying in thickness from four inches in a mild year to eighteen or twenty inches in a severe season. The reason for this mildness of climate is that the warm Pacific current which in part corresponds to the Atlantic Gulf-Stream, flowing in a westerly direction, strikes the east coast of Japan at the island of Kiushu, and following this coast in a north but somewhat easterly course, gives to these islands their beautifully warm but, at the same time, damp climate that has made them a very paradise of verdure. This same stream, however, forces the cold waters of the Behring Sea down through the La Perouse Strait be-

tween the Japanese island of Yezo and the Russian island of Sakhalien and through the Japan Sea; this tempers the heat of Korea and makes the far-famed port of Vladivostok a closed port in winter. Russia might have no need to seek an open port elsewhere, for Russian engineers have proclaimed it feasible and practicable to close these two straits and, thus diverting this cold stream, to make Vladivostok an open port the year round. Such an undertaking would very materially affect the climate of Korea.

We have said that with the single exception of the six to eight weeks of rainy season, the climate is excellent. But what of this six to eight weeks? Oh, how it pours! with brief and rare intermissions, and at times changing a deep valley bottom into a raging river in a few minutes. Nothing seems to shed this rain. The best of roofs is severely tested. Early in our residence, while living in native houses, when calling at the office of the American physician, I found him sitting, writing at his desk, rubber boots and waterproof on, and an umbrella suspended from the ceiling to enable him to pursue his work and keep dry. While conditions are better now, few roofs always withstand the wind and rain.

The largest rainfall that is recorded is 5 inches in twenty-four hours; 21.86 inches for a rainy season.

Rainfall

The average yearly rainfall is 36 inches. Thus it will be seen that while the annual rainfall is not excessive, it mainly comes in one or two months, and with a country as cold as

Korea, with its comparatively early winter, the growth of rice is very precarious. A few weeks' delay in the arrival of the rainy season will sometimes so seriously retard the planting of the rice that it will not mature before the early frosts, and when this happens, at least a partial famine results. Korea's main crop and chief means of sustenance is rice, and yet it has well been said that "In Korea the rice crop is a lottery."

The scenery throughout the interior is most charming. True, to a large extent the improvident cutting of the timber has left the hills and mountains bare and has consequently been followed by a washing down of the soil that once covered their tops, but this in reality only adds another charm to the scenery. Scenery

Mrs. Bishop describes Seoul as one of the most beautifully situated cities of the world, and says another writer:

"Along the Han and Tai-dong rivers may be found combinations of river and mountain scenery well worthy of a visit. Korea is a land of wonderfully clear and lucid atmosphere, rugged mountains, at times ablaze with a riot of wild flowers, varied with peaceful farming scenes, sleepy villages, and rare sunsets."*

The bare hilltops, bright red and yellow, make a most picturesque background for the remarkably rich valleys and plains that have been so well fertilized by

* Jones: "Korea," p. 11.

the alluvion of the hills and that are renewed year by year by these yearly deposits. Of any knowledge as to the proper proportion between stock- and crop-raising, or the production and use of fertilizers, or of an adequate adjustment in the rotation of crops, the Korean is sadly deficient. He knows that fertilizers must be applied, but often in the application one half or two thirds is wasted through ignorance. He has found that the constant raising of the same crop on the same field produces a deterioration of the soil, and so from time to time he changes, but as to the "why and wherefore," he has never asked; and as to any systematic knowledge of rotation, he has it not.

And yet the Korean soil yields a fine crop. It is almost like virgin soil on the Western prairies. With but little work everything seems to thrive, and the Korean's rule for economy of labor, namely, to "put forth as small an effort as possible, for as large a return as can be obtained," finds a good measure of success.

Farming

For tools, Korea is better off than her neighbors. She has an iron plow of fairly good form that throws the furrow to the left; and a number of simple hand hoes, dibbles, etc., etc., with which to make farming more easy. For ditching and levelling, she has what has been humorously termed "Korea's steam shovel." It consists of a long-handled wooden shovel shod with an iron-pointed blade. To the upper corners of the shovel are attached ropes, two and sometimes four, and with one or two men to guide the handle and

WOMEN IRONING.

THE ECONOMY OF LABOR.

Five Man Single Shovel, Korea.

three, six, and eight men to give the proper jerk and impetus after it has been well placed, no small amount of work is done. At times, when there is a piece of extra-heavy work, two of these shovels are fastened together so as to make a scoop and, with a gang of fifteen or twenty men, some pretty rapid (for the Orient) ditching, diking, or levelling is the result.

As has been noted above, rice is the principal and most important crop in the peninsula, but barley, beans, wheat, and a great variety of millets, both tall and dwarf, and in some sections oats, are largely grown. In certain sections in the north-east potatoes are raised and are the staple diet. We can find no record of their introduction and we have every reason to believe that they are indigenous.* There are three native varieties which, though small, are of fine flavor, and when properly cultivated grow to a good size.

They have also a good variety of vegetables which, though coarse and wanting in flavor, they use in various ways, but mainly in the form of salt pickles, which are a most important part of a Korean meal. Their cabbage, which is a cross between our cabbage and lettuce, is most largely used, but their radishes,

* While Griffis and, following him, certain others record that Gutzlaff when he landed on certain islands off the Province of Chulla Do in 1832 introduced potatoes and other seeds, not only is this difficult to verify but the fact that the Korean potatoes are found chiefly in the north-east, and are scarcely found at all near Chulla Do, would scarcely make this statement, even if true, militate against the theory just stated.

which grow as large as our turnips, and cucumbers, are very important ingredients. The finer varieties of this pickle, or "kimchi," contain also spices, nuts, fish, etc., and are much appreciated by most foreigners; while the commoner varieties are, to the foreign taste, unpalatable.

The climate of the extreme north naturally differs from that of the south not a little, and the country shows a corresponding difference in vegetation.

Of fruits Korea has a fair share, but the lack of any concerted means for the extermination of the various parasites and germs that attack plant life is so disastrous to the fruit, when fully ripe, that the Koreans almost invariably pick it when still green. The Korean plums are delicious, but the prevalence and abundance of the curculio detract not a little from one's enjoyment. Apricots and nectarines can more often be obtained fully ripe and attain a good size. Peaches of varied kinds are also found but seldom to be bought in good condition. The Siberian crab apple comes to perfection here and in good years can be had much larger than our home "Lady Apple," but the only other apples in Korea are beautiful to look upon but prove to be a delusion and a snare. The pears as commonly bought on the market are tasteless and chippy, but form a good basis on which to use sugar and flavoring extracts for the manufacture of preserves. There are, however, in one or two favored places, pears of a better quality which, after allowing a few years to forget the taste of good, lus-

cious fruit, will be much appreciated, until another visit is made to the home land.

Grapes grow nearly everywhere through middle and southern Korea.

The finest of all Korean fruits is the persimmon. Much has been said about the Japanese persimmon, of which large numbers of trees have been imported into California and other of our states, but to fully appreciate this fruit it should be tasted in Korea.

The persimmon

As far as Korea's natural resources are concerned, they are at present almost entirely undeveloped and seem almost limitless. The remarks made above, in regard to the small proportion of usable land that is under cultivation, will show what opportunity there is, from an agricultural standpoint. Even now little Korea ranks as the fifth largest cotton-producing country in the world; and this with but indifferent seed and no encouragement.

The fact that the sharp grass of Japan is death to sheep, and that in Korea sheep are seldom seen, led Mrs. Bishop to believe that the same was true of Korea, while in reality that in Korea has proven to be specially well adapted for sheep; and the grass-covered lower slopes of her hillsides, with their beautiful springs and water supply, open up bright prospects here if the people are properly guided.

Then, too, her coasts abound in fish of every variety; and if the means for transit and export were only opened up, no small trade would speedily

be developed with her neighbors, Japan and China.

From a mineral standpoint, Korea is by no means a pauper. While she is not the El Dorado that she was at one time claimed to be, yet we find that she has her share of this class of goods. Coal of an excellent quality abounds, a species of anthracite which, although soft and crumbling, it is believed will be harder and more adapted to handling when the mines are deeper and we get that which has not been subjected to the disintegrating influences of the elements for generations. Iron ore abounds, and even, in some mines, that great rarity, natural metallic iron, is common. Copper is plentiful, though the poverty of method and cost of mining had caused the mines to be abandoned when Korea was first opened until "Amalgamated Copper" in the United States so raised the price that it paid to reopen Korea's mines. Thus the action of one part of this little world reacts everywhere. Quicksilver and lead abound, and it is said that tin is plentiful. Silver is also found in considerable quantities in the south, where by melting the ore they secure an amalgam, which contains a large amount of silver mixed with copper and a small but paying percentage of gold.

Mines

From time immemorial, when all that the West knew of Korea was from the Arabs, her gold has been famed. At that time she was not called "Korea" but "Silla," and she was said to abound in the precious metal. Her rivers, how-

Gold

ever, do not "flow gold"; her plains are not made up of gold dust; and her mountains are not a "pile of gold nuggets." Crude placer mining has been carried on for generations in the valley bottoms, but the efforts are very primitive, and the method of washing the gold-bearing vein very poor. The presence of gold dust in these valleys in such paying quantities seemed to indicate that there must be gold in the mountains from which the sand had been washed and yet, up to the arrival of foreigners, quartz mining was almost unknown, or but poorly carried on. Concessions have of late years been granted to American, German, English, and French syndicates, and others have been demanded. As far as they have been worked, they are paying well.

With the exception of gold dust, which is largely exported to make up the balance of trade, Korean ginseng is the most profitable article of commerce in the kingdom. The variety of *red ginseng,* prepared from that grown here, and the preparation of which is a secret, is most highly prized in China. It is a government monopoly, and the output is very carefully guarded in the fear that an overstocking of the market may produce a "slump" in price.

Ginseng

Song Do, the capital during the rule of the dynasty that preceded that now in power, is the centre of this industry; and, consequently, is the commercial centre of the whole land; and is, in size, the second city of the kingdom.

Permits are granted for its farming, the product of which can only be sold to the Government at a price set by the officials in charge for that year. No little smuggling is done by Koreans, Japanese, and Chinese, who realize great profit therefrom. The best ginseng must, however, be at least three years old, and can only be gathered at certain seasons; thus enabling the government to guard its interest much more easily than were the crop obtainable at all times.

The red ginseng cannot well be prepared secretly and the monopoly of this is, with ease, consequently, very strictly maintained.

Korea's resources are numerous, her possibilities are great and, for her size, with a proper government and good advisers, she would soon be a rich little country; but at the present time everything is most primitive. On reaching her shores and mingling among her people, especially when we first arrived, we felt that we were suddenly transplanted to the Middle Ages.

Each farm and farmer was almost absolutely self-dependent. True, their tools were crude, their means were meagre; but it was astonishing to see the feats they had accomplished without machines of any kind. If you desired a piece of thick rope you could not purchase it; but you could buy the straw or hemp, and any coolie would soon twist it for you. The farmer, at whose house you were stopping, was dressed in homespun cotton goods; lived in a house

which had been built by himself and neighbors and was covered, perhaps, by tiles that had been moulded and burnt in his yard; made his own tools, and, when his iron kettle needed mending, would in a few moments, with a little clay, etc., rig up a small blast furnace, in which to melt some scrap iron and repair his cast-iron pot.

With such a primitive people, great wealth, as we understand it, would not exist; and yet, there are powerful nobles, who have large estates and ample incomes; but to a Korean, unless he has influence with the powers that be, the possession of wealth will be a snare and a hindrance, rather than a benefit. It will be the bait to tempt some shark of an official. Some charge will be trumped up against him, his arrest ordered; and, even though he should prove his innocence, he will be exceedingly fortunate if he comes out without having been completely fleeced.

In a country, then, where the possession of wealth, except by the favored few who are in power, is a crime; where the soil yields easily, with but little effort, more than sufficient for one's sustenance; where in this way the government practically puts a premium on laziness, can we be surprised that the people have been sometimes called "lazy Koreans"?

This oppression has not been without its good effect, however, for in no little degree do we believe the very open-handedness and liberality of the people is due to it. Few aim at amassing great wealth, which

for its own sake does not seem to be sought by the Koreans, and misers are almost unknown.

It is only fair to note, however, in this connection, that the Korean, placed in favorable surroundings, proves himself neither lazy, shiftless, nor slow.

In Hawaii, on the sugar plantations, the overseers have been very quick to recognize the value of the Koreans, asserting that they are more industrious, frugal, and sober than any laborers they have ever had. The superintendents of the Korean mines, both English and American, men who have had experience with every kind and class of miners in Australia, Colorado, Alaska, and South Africa, are unanimous in awarding the palm to the Korean. The American and Korean Electric Company of Seoul have found the Korean not only reliable as a laborer but quick to learn and soon able to work into positions as conductors, motormen, and assistant engineers, and that in this work they are steady and trustworthy.

From what has already been said, it will have been inferred that the government is not of the best. Nominally, it is a good system. It is in truth a Paternal Monarchy, with certain restrictions upon the powers of the monarch laid down by law and tradition.

Government

Korea is called an absolute monarchy or empire; and yet there is a written constitution that limits the power of the Emperor and accords certain rights to the people. In its workings the Emperor appears to have absolute power of life and death over his sub-

jects; and yet, while he may appoint a judge who will, regardless of law and justice, carry out the wishes of his Imperial Master, he cannot deprive the poorest citizen of his life and liberty without, at least, the form and due process of law. Given an ignorant people with an ideal Paternal Monarchy and you will have an ideal government, but the ideal monarch is almost impossible to find, and when this monarch, although kind, is weak and is surrounded by a host of officials, who are each simply striving to line his own pocket as best he can, the result may well be imagined.

When Korea was first opened we found a system of civil service examination in vogue in the capital and provincial cities that nominally opened every office and position by competitive examinations to anyone in the whole land, regardless of birth and wealth. But the examination papers had to be thrown into an enclosure, where they were piled up by the thousands, and the political storm raged so wildly, and the winds of envy and greed blew with such force, that all papers that were not weighted down by a good, heavy string of Korean cash were blown away beyond the ken of the examiners.

These "Kwagas" or Civil Service Examinations, being mainly in regard to efficiency in the Chinese classics, and having been so terribly abused, were, with one stroke of the pen, all lopped off when the pro-Japan party came into power after the China-Japan war. It was the evident intention of the Pro-

gressive party to replace them by a system of advancement according to merit and merit only in the various departments, but this was soon overruled and, regardless of fitness, men were moved from one department to another entirely in accord with the strength of their political "pull" or, more commonly, the length of their purse.

Every kind of office was sold, and positions that yielded but a nominal salary brought, for their worth, fabulous prices. When it is borne in mind that the tenure of this office was uncertain, one can readily realize the life that was led by a people from whom each official expected to get back his investment with proper interest. These hardships were often much mollified by those who learned to stand up for their rights, and in almost every case where the "oppressed" determinedly carried his appeal against the "oppressor" from court to court, he has won his case.

Dr. Jaisohn, the celebrated Korean who became an American and now resides in the States, while temporarily in Korea, as adviser to the government, did not hesitate by pen and voice to try and instil this idea into the Koreans, and in a stirring address, delivered before a large and representative Korean audience, declared that it was the people's own fault that they were oppressed; that were they but united on the side of the right, no prince on earth could oppress them; but with few means of intercommunication it was not easy for them to unite and organize.

To-day, much as we had hoped from the promises of the present rulers, matters are no better than before, in many places worse, as the native has not only to cope with the oppression of the officials of his own nationality, but, added to this, the rapacity of both foreign officials and colonists. It is not the province of this little book to discuss the political situation, but merely to state the facts; and thus far the conditions are certainly worse than they were, and it is earnestly to be hoped that the controlling power will make good her loud promises to the world and see that common justice is done in Korea.

It must not be forgotten that, nominally at least, Korea has been left an independent nation, and Japan, having placed the son of the ex-Emperor on the throne, accords to him the title of Emperor while reserving the right to guide and control his actions.

Attitude of government to missions

The central government from the very start evinced a spirit of non-interference with, if not at times of real favor toward, the missions and missionaries. An accredited minister from Korea to the United States, in the Legation at Washington, thanked a missionary for what missions were doing and urged him to secure more missionaries that they might help in the teaching of his countrymen. A former Minister of the Interior, when talking with a representative of the Church in America, said, "The spread of Christianity is the hope of my country. About what your people say in regard to heaven and hell and a hereafter and Jesus Christ, I

do not know, I have not studied; but I have noted that all the great countries of the world are Christian, and I believe, if the people of my country become Christian, my country, too, will advance."

At another time a prime minister was planning for the king to become a Christian, for, although not such himself, he said, "Only with a God-fearing king who knows that he must render account as to how he rules this country, can we have a good government."

Again, when Bishop Ninde of the Methodist Episcopal Church was accorded a private audience by the Emperor, he thanked him for the teachers that the Church has been sending and expressed a hope that more would come.

Of cities, Korea has none that might be called great. Seoul, the capital, has a population of about 300,000, and is situated on the River Han at a distance by land of about twenty-five miles from the nearest seaport, that of Chemulpo, with which it is connected by rail. The city is beautifully located in a natural basin, almost entirely surrounded by hills, between the North and South Mountains. "All roads lead to Seoul" and the capital is a pattern for the whole land. Here mission work was first started and here most of the Missions have their headquarters, and it is the centre for a widespread country work that stretches out in all directions and includes a population of about three millions of people.

Distribution of population

In the city itself, however, where the bulk of the

people are either office holders or seekers, with their retainers, it has not been so easy to secure a hearing for the Gospel.

Despite all difficulties, a fine work is in progress in four Methodist and three Presbyterian churches, and in a large and flourishing Young Men's Christian Association.

The first city of commercial importance and the second in size is that of Sang Do. It was the capital of the country till 1392 and has a population of almost 200,000. In this city the Methodist Episcopal Church (South) of the United States has a station and flourishing work.

The third city of the country is Tai Ku in the south, the centre of the most populous province in all Korea, and here, since 1896, the Presbyterian Church of the United States of America has had an established station that has done good work and some widespread seed-sowing throughout the province.

The fourth city of the country is, with perhaps the exception of Seoul, the most widely known. It is Pyeng Yang, pronounced P'yang, where in September, 1894, the Japanese won their signal victories over the Chinese; but which has become more widely renowned because of the continuous victories that have been won by the Cross, in later years.

Here the Presbyterian Church and the Methodist Episcopal Church have both established stations, and here a work that astonishes the world in its extent

and breadth is being carried on. There are about 50,000 people in the city.

In addition to these chief cities there are perhaps eight others that might be called fairly large, and all of them will not account for more than half a million of Korea's twelve to eighteen millions. The balance are scattered in small towns and villages.

The whole country is divided into thirteen provinces with provincial capitals, and these provinces are again divided into prefectures, or counties, with local magistrates governing from the county seats. There are in all three hundred and forty-two county seats.

In all these places a hearty welcome seems to await all who come and behave like gentlemen. I have never met with any serious difficulty in Korea, except at the hands of bandits, but have always found the hospitable Koreans ready to do what they can to help on a traveller or to entertain a guest.

In former times all, and at present most, of the travelling must be either by palanquin, or pony, or on foot. The coast and waterways can be used in part, along many of which small steamers now ply. The old Hermit has come out of his seclusion. Not only is there a railroad from Chemulpo to the capital, but an electric street-car line traverses the latter. Electric lights are provided for all who desire them, and a railroad from Fusan to Seoul and another from Seoul to Euiju on the north have been completed and running for a year or two.

Telegraph and telephone lines now connect the

main cities of the country with the capital and with each other.

All of these tend to eliminate time and distance and to aid in the proclamation of the Gospel and to speed the feet of the messengers of Peace and Glad Tidings.

We have thus attempted to give a comprehensive general view of what was so recently the Hermit Nation. Geographically she comes midway between China and Japan and has been the centre of the great strife for mastery in the East. For centuries she has been intimately related to China in literature, religion, and politics, as we shall more plainly see in the following chapters. The relation between the two countries seems to have been that of older and younger brother, and is thus defined by Chinese and Korean scholars. She has retained much of ancient China, seen in dress, in literature, and in her pronunciation of the Chinese character. The winning of this nation, then, will have undoubtedly a mighty influence under God in the evangelization of China. In the conclusion of one of his chapters in the "Uplift of China," after fittingly praising that great race, Dr. Smith says, "To capture this race for Christ means the early conquest of the whole world," and to this, with equal force, would I add that the Christianity of the nation of Korea, a possibility in the near future, as is proven by the history of mission work thus far, would mean the speedy capture of China for Christ.

II

THE PEOPLE: THEIR SECULAR LIFE

IN judging of the Koreans as a people one should be careful to do so only after a thorough acquaintance. First appearances are often deceiving, especially when only gained from the freight-handling coolies or stevedores that come aboard the steamers at the ports. Yet I have known of more than one man considered to be, or posing as, a judge of peoples and nations, who, after a prolonged stay in Japan and China, visiting their courts, factories, schools, etc., etc., to study the people, and after giving but the few hours while the vessel stayed in Korean ports in which to judge of the Koreans, has not hesitated to make lengthy and apparently learned discourses on the three nations, to the disparagement, naturally under the circumstances, of the Korean.

First appearances

In size the Korean is larger than either the Japanese or Southern Chinese but smaller than the inhabitants of Northern China. No reliable statistics have as yet been tabulated, though Dr. Baelz visited Korea in 1899 and made ethnological measurements. The average height of

Stature

the Korean men is about five feet six inches, while here and there a few may be found who reach six feet. In appearance they generally resemble the Mongolian, with high cheekbones, almond eyes, flattened nose, and absence of beard, but not infrequently one meets with a very different type in which the cheek bones are not prominent, the eyes resemble those of Westerners, and the long nose is marked, with, in some cases, very full, long beards.

It seems very evident that, while Korea was originally populated largely from the mainland, there has been an admixture at some time that has not only modified to a large extent the physical characteristics, but has exercised so strong an influence upon the whole people that it foisted upon Korea its method of speech.*

Considering, then, these three peoples, so closely allied in history as well as geography, we find marked differences. Korea is geographically between China and Japan, and intellectually and physically the people come halfway between these two great nations. They are not as phlegmatic as the Chinese nor as volatile as the Japanese. Without the stolid conservatism, often amounting to impregnable obstinacy, of the one or the easy adaptability, amounting to fickleness, of the other, calmly weighing pros and cons, they are willing to accept change if it is really good and receive what is new without too rashly discarding long-established

Chinese, Japanese, and Koreans compared

* See Hulbert's "Passing of Korea," p. 27.

beliefs and customs. They are not as slavishly bound by superstition, not as devoted to their old religions, not as faithful, perhaps, to the traditions of the past, as the Chinese, nor so imitative and ambitious as the Japanese.

Dr. Jones in a leaflet says: "In character the Korean people are naturally friendly. To those who inspire them with respect and confidence they are the soul of generous hospitality. The Koreans are intellectually inclined, the national ideal is the scholar. Whereas in China the cast of mind is commercial, giving us a nation of merchants, and in Japan it is military, giving us a nation of warriors, in Korea it is literary, giving us a nation of scholars."

There has been manifested, according to Korean history, an initiative among her people which seems almost absent in both her neighbors. In the past, at least, when the need presented itself, formerly undreamed-of expedients were at once forthcoming. Whatever may be said of Japan to-day, and it may be noted in passing that while these ready people with their quick adaptability imitate Western methods and manufactures they are not noted for new inventions, much of her art was learned from China, Korea, and probably Holland, however much they may have improved upon their masters.

The following incidents illustrate this initiative. The invader is roaming the land and must be driven out. The Imjin River must be crossed, but it is full of broken ice. Boats cannot be had. With a quick-

ness of thought that would do credit to a Yankee, one of the officials has the woods scoured for the wonderfully strong Korean wild westaria. Its long strands are joined and stretched from shore to shore, fastened to great stakes and trees on the banks, but they are dragging in the water. Quickly scores of men with inserted sticks are twisting the slack cables, which soon become taut, cross-pieces are laid athwart them, sod and earth are added, and in June of the year 1591 the King of Korea crossed the first suspension bridge ever built in the world.

First suspension bridge

In this same war, when the warships of Japan were attacking her shores when the King had fled to Euiju, a Korean admiral built and fitted up a vessel to attack the enemy, and three hundred and fifty years before the *Monitor* and *Merrimac* were dreamed of, there occurred a naval battle on the Yellow Sea that, had the details been widely known, might have changed the destinies of the world, for Korea's one little ironclad entirely destroyed the whole of Japan's fleet, and her work done, returned to port to await the time when her services would again be needed. It is also a matter of Korean history that breech-loading cannon were made and used there long before they were thought of elsewhere. They were of a peculiar type, the powder inserted at the breech and the ball at the muzzle.*

First ironclad

* For a good account of some of these first inventions, see Prof. H. B. Hulbert's (F.R.G.S.) article in *Harper's Monthly*, July, 1899.

Hulbert, in his "History of Korea," refers also to a mortar and bomb invented and used in Korea during this war, which threw a twelve-inch shell with deadly effect.*

Of Korea's alphabet we will speak in another place, but do not these all show an independence of thought and, as we said above, an initiative that differentiate Korea from China and Japan and prove that if she had not remained so long a "Hermit Nation" the chances are that she would have outstripped both of her neighbors in modern progress?

It has already been noted that the Koreans bear a reputation for laziness which the writer believes they do not wholly deserve. The retainers, "clients" and dependents of the court and the courtiers in the capital, the loafers in the ports, and the sons of the rich gentry are, we believe, largely responsible for this bad name. Certainly we have not seen this illustrated by the hardy self-supporting farmers in the country, nor by the busy merchants in the city, and whether it be the vitalizing power of Christianity or not, it is certain that Christians show an energy and vigor quite the opposite of what their detractors would lead us to believe. This will be illustrated later in the chapter on Christian Work.

For their size they are strong and can accomplish no little work if they care to. They have a "jikay"

* References in Hulbert's "History"—Vol. II, p. 8, and Vol. I, pp. 376 and 417.

ON A JOURNEY.

ON THE TROT, SEOUL, KOREA.

or carrying frame, on which they are able to carry enormous loads for long distances and for many days at a time. They will naturally try to get as small a load as possible, and will claim what you propose to carry is too heavy. Especially if it is metal, will there be loud complaints. I have known of man after man refusing to take a small stove because it was of iron and without a word of complaint walk off with a trunk full of books, or a refrigerator, etc., that was almost twice as heavy but was made of wood.

Strength of the laboring men

The chair coolies, or palanquin-bearers, are almost a class by themselves, and by practice become very proficient and carry the chair so that there is but little motion. With a double set, so as to relieve from time to time, they can carry a loaded chair forty English miles for days together.

The chair coolies and load-carriers are the "cabbies" of Korea and have the same characteristics as this class in other parts of the world. At the same time, their rates from a Western standpoint are so small that frequently foreigners find themselves haggling over fractions of a cent.

The Koreans, considering them as a people, have good minds. The literary classes have been continuously drilled in the Chinese classics, which is a mental gymnastic of no mean force and produces mental qualification of high power, so that Koreans learn our language quite rapidly and are able to hold their own in school and col-

Intellectual ability

lege among our native-born Americans. While we do not hold that all are up to the same high standard, there have been some notable examples.

A political refugee, a young man, a member of one of the noblest families and of the highest rank himself, finds a haven in San Francisco. A Christian gentleman offers him an education. "You do this," said the Korean, "in the expectation that I will go back to do Christian work?" When he is answered in the affirmative, he replies, "Then I cannot sell myself." Although up to the time of leaving his native shore he has always had his valet and servants and has never done anything for himself, he is now forced to seek some means of livelihood. He tramps the streets of the city on the Pacific coast in his almost hopeless search. He cannot talk the language, his white hands show he has never worked, no door seems open. At last he reaches a furniture store with the welcome sign, "Boy Wanted," in the window. In broken English he applies for the position and is told that his lack of knowledge of the language unfits him for the place. In despair he breaks out in his pidgin English with, "What for you wantchee boy?" "To sweep the floor and dust the furniture and office," is the reply, to which he answers, "Me no savey English, can makee sweep, can makee dust."

Moved by his earnestness of purpose, he is given a trial, and this scion of nobility, this Korean of princely birth, this ex-Vice-Minister of State, starts

to earn a living by sweeping and dusting a San Francisco furniture shop while he is becoming acquainted with the English language. His course is steadily up through school and college, and finally, on a competitive civil service examination, he enters the United States service in less than a decade.

Another works his way through school and college, in his Junior year takes the prize for rhetoric and oratory, and graduates with honor as a commencement speaker.

At the recent World's Student Convention held in Tokyo, Japan, it is admitted that the best and most brilliant address was made by the Hon. Yun Chi Ho, a Korean.

It may be said that these men are exceptions, and undoubtedly there are many dull and slow, but a large number of those we meet in the schools, the hospitals, and as domestics and workmen are bright, quick, resourceful; and the number of these ready-witted, we are inclined to think, bears about the same proportion to the slow and stupid as they do among Europeans. These instances at least illustrate Korea's potentialities.*

Their sense of humor is keen and appreciative even among the lowest classes. The city man's desire to dupe the country loon and the general inclination, if one starts to draw the long bow, to go him one better, are found all over the country.

As has been seen, the Koreans are a primitive peo-

* See "Passing of Korea," p. 29: "Characteristics."

ple and their furniture is also primitive and meagre.

A primitive people

The seclusion of women in Korea is more strict than in China and in fact is almost as strict as that of India. This rule for seclusion and the non-intercourse of the sexes except among the members of a family, has very materially affected the style of architecture for the whole country. One general plan underlies the thought in building all homes throughout Korea, which is that there must be inner, or women's quarters, into which men of other families are not admitted. There is also generally, except in the poorest families, a small room where gentlemen friends can be seen and entertained, but if this does not exist, the visitors are either entertained outside, or the use of a neighbor's "sarang" or guest room will be obtained, or in some rare cases the women of the family will be sent elsewhere, but such a thing as bringing outsiders into the presence of the women is almost unknown. Of course, with Oriental ideas, the man is not only the head of the family but the most important factor, and the woman is of consideration only as she may in any way conduce to the manifestation of this importance, and her comfort and advancement chiefly conserved because they will enable her the better to attain this end.

Seclusion of women

As a consequence, the guest room or "sarang" used by the men and their friends is generally the best appointed room in the house, and the women's apartments are furnished and kept clean only so far as the

possession of such apartments will add to the comfort and dignity of the head of the house.

Christianity is, however, working a change here. Men are beginning to realize that the women should not be the drudges of the house, that their comfort should be considered.

Changes wrought by Christianity

The writer some fifteen years ago visited the house of the richest man in a certain village. His "sarang" was nicely fitted up with clean papered walls, a highly polished oil paper floor, a beautiful old-fashioned brass lamp, and especially a small square of glass about six by eight inches, set in the translucent paper of one of the windows, added much to the appearance of the room and proclaimed at once the wealth and progressive ideas of Mr. Kim.

He had become interested in Christianity, proclaimed himself a believer, and I was a guest at his house. Of course I could not be admitted to the inner circle of his home, nor meet his wife, but his aged mother was ill and perhaps she had enough curiosity to desire to see the foreigner. I was therefore asked to cross over to the "anpang" and see the old lady. The inner court was large and well filled with bags of grain and other provisions, but the "anpang" almost beggars description. No oiled and clean floor, nothing but the bare mud top of the "kang." Nothing but dirty and smoky paper that had lost most of its translucency on the windows and uncovered mud walls. Of course there were some straw mats

upon the floor, but they were of the cheapest and much worn.

Several years passed by, Mr. Kim lost nearly all of his money, sold his house and built a smaller one, and was living in it some twelve years later when I visited the village to which he had moved. His whole family had now become Christians. His aged mother was dead, having died in the blessed hope of the resurrection, and I was again the guest at his new house. Assistance was quickly given in removing my shoes, water and refreshments were offered, a bath (ordinarily a rare luxury) was ready, and then Mr. Kim said, "Come in and see the family." They were all Christians now and it was perfectly proper that a "brother" should see his "sister." In the meantime I had been taking stock of the "sarang." I had heard that Mr. Kim had come down in the world, but this is more than I had expected. No oil paper on these floors, only mats over the mud; no paper on these walls; true, clean, translucent paper graces the window, but not the smallest piece of glass to denote the wealth of the occupant, and in the little niche at one side is the wooden stand that holds a porcelain saucer half filled with oil, from which protrudes the paper wick of their crude lamp. As we pass into the inner court the first thing that greets me is the large window of the women's apartments, fully four feet by three, but glass from top to bottom. I cannot but exclaim and am astounded when Mr. Kim replies, "Oh, yes, the women have a great deal of sewing to do and

we must see that they have light." A man considering the needs of a woman! We enter the room, where we have a most hearty welcome from Mrs. Kim and her little girls. But what a change! A nicely polished oil floor, clean papered walls, a large clock to keep them posted as to time, and, strangest of all, a No. 2 Rochester burner lamp graces the little stand on one side. As we seat ourselves on the floor I cannot but remark on this lamp, when Mr. Kim replies, "The women do a good deal of sewing at night, you know, and need the light."

Houses

A moderate Korean house consists of mud floor kitchen, eight by twelve, with shelves and range of kettles fitted in holes over a fire, the heat and smoke from which pass by flues under the floor of the living room which it thus warms. This method of heating, in a country where fuel is scarce, is certainly to be commended for its economy, since at a minimum of cost it gives a maximum of warmth in the winter months. The fact that you are obliged to eat cooked food during the summer, however, somewhat detracts from its comfort, since it gives more heat than can well be endured in warm weather. The fuel used is of the cheapest, and while sticks and logs, if available, are excellent, in their absence brush, hay, straw, dead leaves, scrapings of grass and weeds from the roadsides, all are useful and effective in these fireplaces. As a result we find the Korean laborer more warmly housed than his neighbors in China and Japan. The living room, eight by

twelve or eight by sixteen, has next to no furniture, a few clothes-chests, and mangling stone and frame, and a work basket, a few brass utensils, etc. The floor is of stone and mud, either covered with oiled paper which has been pasted upon it or else coarse straw mats; an adjoining wooden-floored room of about the same size opens on the inner court; then a small closet or store-room, and in addition to this, if possible, a guest room or "sarang," where men friends are received and entertained by the male members of the family.

The larger houses are quite elaborate and many of them are beautifully fitted up, have pretty gardens, etc., are clean, well kept, and have a degree of comfort that is astonishing.

Dress

As to dress, while at first glance Koreans may all seem to dress much alike, there is a great variety and fashions change from time to time, though nothing like as frequently nor as markedly as in European countries. The changes are, however, in the men's garments rather than in the women's. Formerly all class distinctions were by law designated by the dress, and it was forbidden to any to wear other than that of the class to which he belonged. The material of which the hat was made, the metal loops to which the hat strings were fastened, the shape and kind of ornament that adorned the crown, as well as countless little details were all prescribed by law and even now, though these distinctions are no longer enforced by law and everyone is permitted to dress as he pleases regardless

of his social standing, the old laws will have at least the binding force of custom and are to a large extent followed.

The ordinary Korean gentleman wears a stiff gauze hat,* made of horsehair, split bamboo, or silk, the material varying with the length of his purse; his hair is tied up in a top-knot and the head-band of horsehair, tied tightly round the head about one third down on the forehead, keeps in all straying hairs. The various efforts made from time to time to bring about a change in the national costume and distinctive method of head-dress, although the laws that were made have been withdrawn, have had their effect in causing a great many of the younger generation to give up this practice of wearing a top-knot and head-band. It may be noted in passing that while Chinese women bind the feet Korean women bind the head, and although this has not brought about such physical disfigurement, or such a great amount of suffering, yet at the same time it entails no little pain, discomfort, and distress, and there have not been wanting those who claimed that it caused a mental deterioration in the classes who rigidly observed the custom. Latterly, therefore, a large number have discarded the top-knot and head-band, though in many cases retaining the hat, which, by the way, as a matter of etiquette, is worn on all state and formal occasions in the house. Whereas the Westerner removes his hat

Gentleman

The hair

* See Lowell's chapter on "Hats" in "Land of the Morning Calm."

and retains his shoes, the Korean keeps on his hat but takes off his shoes. A long flowing overcoat or "touramaki," tied under the armpits with a silk cord girdle, covers up the other garments and is made of cotton, linen, or silk. The feet are encased in neat socks made of cotton cloth with a short gaiter of similar material that gives a pleasing finish and covers up the trouser and sock ties. When they go out they slip their feet into neat leather shoes. The chair coolie differs materially from this, since, his dress being made for work, his hat is of felt and his shoes of woven straw. In place of socks he wraps his feet tightly in strips of cloth and entirely dispenses with the flowing "touramaki."

Chair coolie

The farm laborer's apparel is not nearly so elaborate and consists of sun hat, coat, and pants, and sometimes the first two are also dispensed with. No "mangun" or head-band is needed, and with dishevelled hair and mud-covered legs they present a rather wild appearance.

Farm-hand

In the main all of these go dressed in white or light blue, and when it is remembered that the good housewife keeps her husband spotless, that the mud of the Korean unpaved roads is terrible, and that most of these garments must be picked to pieces every time that they are laundered, the added women's work can well be imagined.

The dress of the mourners differs much from others, and is of course unbleached linen or sackcloth,

A MOURNER.

AN OFFICIAL.

tied at the waist with a thick rough rope girdle for the loss of a father, or one made of strips of cloth for a mother. The head-band consists of the same coarse linen, and a small skullcap is worn over it, under the enormous mourner's hat that surmounts all. The mourner has grievously sinned against the heavens that his parents should be taken from him, and hence, not daring to look up, he covers thus his head and further hides his guilty face by holding close before it a sackcloth screen. Besides, there are, too numerous for description in this little book, the varied attire of the high officials, the court dress and insignia of office and rank, and that of the soldiers, and hats of retainers of every class and grade, composed often of bright colors and peculiar in design. It should be noted as a matter of interest that the court robes of to-day are exactly like those represented in paintings and embroidery as the very ancient dress of the Chinese.

Mourners

Court dress

When all this is said we have not begun to enumerate or to describe the Korean dress, for not only were their styles varied enough originally, but the coming of Europeans and the introduction of their ways has brought about official changes in many departments. The soldiers and police have now adopted European uniforms. But worst of all, the new law allowing all to dress as they see fit has brought about its usual medley of mongrel costumes that means in most cases such disfigurement. In-

finitely preferable is the Korean dress pure and simple, and we regret to see anything so unique and picturesque pass out of use, or to see the Korean adopt anything which will mask his individuality and blend him with the ordinary Asiatic, but it must be confessed his own garments are a clogging hindrance to energetic, healthy motion, that they are impractical and inconvenient for the man who expects to take his place in the work-a-day world, and that soiling so easily and made as they are, much unnecessary work is entailed on the over-burdened women.

The dress of the women is also of various kinds and differs with the class to which they belong. In general it may be said to consist of a short jacket or waist, that comes a little below the armpits, and skirts that are held in place by broad and tightly drawn bands. Among many of the lower classes where care is not exercised, the upper and lower garments separate and there is an exposure of the breasts that is disgusting to Europeans, but when Koreans have been spoken to in regard to the matter they fail to see much difference in this from the very low "full" dress of society women in America. The genteel classes, however, are particular in these details, and although they only meet those of their own sex or family, seldom permit unnecessary exposure, and even the dress of the dancing girls is perfectly modest.

Women: low class, high class

Much of the indecency of speech and, to Westerners, carelessness of habits and manners may be ex-

plained from the fact that the sexes have not intermingled and the refining influences have not been exerted.

The highest-class women seldom, if ever, go out from their own homes. In many cases, from their earliest infancy, they have never been outside the narrow limits of their father's house until they have been carried in a close covered chair to that of their husbands. Here, too, they stay in close confinement until their bodies are borne to their last resting place. A large number of them cannot read, and for those who can the books in the vernacular are very poor and few, so that the barrenness and emptiness of such a life can hardly be imagined.

The poorer women of the upper classes have a little more freedom and visit among each other, but when going out they throw a skirt over their heads, holding the waistband in such a manner that they can see their way and yet not expose their faces. The garments worn as skirts are like very wide and full aprons which will wrap all round the form and lap over. For overseeing household duties even the highest lady puts over this an apron which is always removed when company is present, and as in our own land, only servants go out wearing aprons. The upper middle class also wear the same white skirt on the street.

There is, however, another class of women who have a peculiar green coat which they use solely to cover the head and mask the figure when going

abroad. Originally this was of green silk with a wide, white collar, and moderately long and wide sleeves, the lower two thirds of which were generally red. These garments are seen only in the capital and vicinity, and at first marked a peculiar class whose husbands belonged to the guards of the city. Tradition says that the green cloak was the uniform of these men, and that the sleeves were red so that the bloody swords might be wiped thereon without disfiguring them and that wives of the braves might not be too much startled by the sight of blood upon their garments.

War and strife seldom arising, the wives used these coats to throw over their heads, and after the companies had been disbanded, this class of women still continued to use this covering. Twenty years ago none but these women used this green coat but latterly all of the lower classes in the capital who can afford to are adopting it, though to a large extent they have dispensed with the red sleeves.

Naturally, in a country whose methods of intercourse were so few and primitive, different styles prevail in different sections and it is surprising that we do not find them differing more widely. A marked characteristic head-dress of the women in the north, however, demands mention at this place. It is an enormous hat made of split reeds, measuring often over twelve feet in circumference and three feet high. This is used as sunshade, umbrella, and shield from view when passing men. It can readily be seen

that in a fast-growing Christian community this adds considerably to the problems that confront church architects, for they are not worn indoors and must be laid aside, and a large space is needed for their accommodation. Still another unique coiffure is that of the female royal attendants at court, who wear an enormous mass of false hair in bands, braids, and rolls, often extending from three to four inches beyond the head on either side and towering above in absurd and exaggerated proportions. Descriptions of this are given in most books on Korea, but the women who wear it are very limited in number and they wear it only on special and particular occasions.

The "gesang" or dancing girls are unfortunates who have been trained to be the toys and slaves of men of wealth and who are, as far as we know, invariably doomed to a life of immorality. The women of the lowest class, the female slaves, and the dancing girls freely go through the streets and mingle with the men.

In regard to industries and arts Korea shows great poverty, and while history leads us to believe that at one time she had attained quite a high standard, we fail to find any sign that this standard has been maintained. In bronze work, painting, and literature there are evidences in Japan to-day of the high standard which Korea had previous to the Hideyoshi invasion.

Art and industries

Her ancient pottery, of which the few specimens

obtainable are highly valued, shows good taste in form and decoration, and it is, I believe, allowed by most Japanese that the foundation of their pottery industries and art came from Korea. It seems strange, however, that the Japanese invasion should wipe out almost every vestige and leave this country to-day so barren in this respect. Factories, as they are understood in the West, are unknown in Korea. But in the case of industries that require, or are fostered by, united effort, the artisans gather together in villages and towns. Nowhere, of course, do we find large buildings erected and great companies of workers gathered under the leadership of one head for manufacturing purposes. These villages take the place of factories. They are manufacturing centres and are often attracted either by the natural facilities or productions of the location. Fans, split-bamboo blinds, and all the many products of the bamboo come from the south. The manufacture of the peculiar Korean bronze alloy much used in the making of dishes and bowls, for which the country has been celebrated for centuries, is generally found to be carried on in villages and communities where charcoal can be easily obtained. Cotton, linen, and silk weaving is carried on entirely by individual householders scattered over the country. The best woven horsehair goods come from the north; and Anjou, the old secondary capital of Pyeng An Do, is noted throughout the thirteen provinces for its silk embroideries.

Aside from her native ancient pottery, now a lost

art, Korea was well known for the superior quality of her beautiful and permanent red dye, which was produced from a peculiar yellow flowering thistle, and also for her superior paper, which excelled in toughness and durability and was made from mulberry wood fibre, ages before such a thing was dreamed of in the West. It is much to be regretted that the importation of cheap aniline dyes has almost entirely stopped the culture of the vegetable from which the celebrated dye was made and that the cheap papers from China and Japan are forcing the Korean paper mills out of business.

In all her arts Korea seems to follow more closely Chinese ideals and methods than the Japanese, although it is possible that the Japanese art first began to differ from that of China and to be modified by the talk and suggestions of the early Dutch traders, who probably exercised a far greater and more widespread influence in these matters upon the eager and impressionable Japanese than they have had credit for.

Arts

The soil of Kang Wha seems especially fitted for the growth of a reed or grass needed for the manufacture of the well-known Kang Wha mats of unique and interesting marquetry. While the finest specimens of damaskeen work, painting, etc., are all most ancient, yet work that shows considerable skill is still produced to-day.

In painting they do not attempt perfect detail so much as suggestion and impression, and the general

effect of some of the mural decorations in the palaces is excellent, and here and there one can run across real works of art from the limner's standpoint.

Paintings

In embroidery the execution is very fine, with a beautifully smooth effect, the outlining is perfect, and the general design beautiful; but in coloring, so little attempt is made to follow nature, one is inclined to believe a mere conventional copy was intended. Ofttimes on one panel two birds of the same species will be presented in different hues, the hues generally harsh and bizarre, like the Chinese and early Japanese. In damaskeen work, rarely, if ever, is anything now done in gold; but beautiful little pieces of silver in iron and nickel, or nickel in iron are quite common. These artisans, however, are, as a rule, extremely poor and only do work for which orders have been given: thus their invention is much restricted and seldom are they allowed to freely follow their own designs. Inlaying and marquetry are still carried on with much success and beautiful cabinets of inlaid mother-of-pearl can be found. Workers in this line, however, generally consider that the amount of time and labor put upon any one piece increases its value proportionately, and so they usually enter into an amount of detail which spoils the artistic effect, a fault to which they alone are not confined.

Embroidery, etc.

Some fine specimens of engraving filled in with enamel, where nickel and silver are used as a base, are

also found; but in this, even more than in the damaskeen work, the poverty of the artisans has made serious limitations and hindered development.

One of the most serious drawbacks, however, in all work of this kind, arises from the fact that the artistic taste has not been developed among the rich and well-to-do, and that the patrons of art, such as were common in the West in the Middle Ages, have been comparatively unknown in Korea.

Just at this point we might note that while labor as such is commonly thought degrading, there is a certain amount of dignity said to surround all farm work. In order to uphold this idea, in the palace grounds the King had his small rice paddy field and farm, and the Queen her looms, which they were said to work themselves, and it is a noted fact that no one would lose caste in Korea by engaging in either of these pursuits, and it is the common custom for a younger son in each great family to be trained as a farmer. With the added exception of fishing, all the manual labor is considered degrading for people of the highest caste.

Unions and guilds for the protection of the laborer and artisan seem to have existed here for many generations and are extremely strict both as to the number of apprentices that are admitted, the kind of work to be done, and the limiting of the amount of work to be accomplished in a stated time and the charge to be made for it. These guilds constitute also a sort of mutual aid society or insurance com-

pany, rendering assistance to its members in case of sickness and often paying part of wedding or funeral expenses. The greater of these guilds have attained great prominence in commercial circles and have at times loaned large sums of money to the government. One of the most prominent of these guilds is that known as the Peddlers' Guild, which has a deciding vote in the control of all markets and travelling merchants (of whom there are very many), includes among its members several of the highest officials, and has at times exercised considerable power in political circles. These peddlers, because of the peculiar privileges granted their organization by the government, are bound to hold themselves in readiness to serve the government in any capacity, and it can easily be understood how such a power has been much misused. Most of the business of the country is carried on at markets or changes that are held once every five days at stated market places for the benefit of the farming populace. To these the farmer brings his cattle and produce and here also come the travelling peddlers who, making this their only business, have a regular circuit which they complete every five days. At stated times in the spring and fall in the more populous centres larger markets are held, and in the largest cities there are daily markets with, in the provincial governorship, an especially large one once every five days.

These markets, being places of general gatherings of large numbers of people, have been much used as

preaching places where tracts have been distributed in great numbers and many Bibles have been sold. The markets coming once every five days, naturally in each district one market day in every seven comes on Sunday, and when the Christian has to refrain from making his purchases, or if he is a merchant, from opening his shop or stall, it becomes quite a test of his sincerity and often a very great obstacle to those who are not really sincere in joining the Church.

The amount of per capita currency in circulation in Korea is extremely small. When the country was first opened most of the commerce was carried on by exchange; in some sections money was almost unknown. Latterly there has been something of a change, but even yet money is scarce and consequently dear and goods therefore compared with money are cheap. A farm, therefore, would yield in produce about thirty per cent. of its money value, and while twenty years ago a very common rate of interest was ten per cent. a month, even to-day it is still from two to four per cent. per month. This rate of interest is due to the scarcity of money on the one hand and the distrust of security on the other. As the per capita currency increases and commercial trust advances, this rate will gradually be reduced.

Language

When we come to the language of this peculiar people, but little can be said in the short space allotted us. Like the people, the language differs from that of either China or Japan.

In grammatical structure it resembles, and in some ways is identical with, that of the latter country, while in vocabulary it is nearer to that of China. The Chinese characters or ideographs, or more properly, picture writings, are used by all three countries as a means of communication and, while presenting to each of the three peoples identically the same thought, will be read with totally different words and may be expressed in different ways. By way of illustration, the Chinese character or picture of man, preceded by three strokes, will give to a Chinese, a Japanese, or a Korean the idea of three men; but the Korean says "Say saram," the Japanese, "Mitsu hto," and in Chinese, in certain sections, "San gin," varying in accord with the local dialect. No one of these three understands the other when speaking; but to all the written character is equally intelligible. The pure Korean vernacular differs radically from either the Chinese or the Japanese, but the Chinese literature has had such an overwhelming effect upon the Korean mind, that the Chinese ideographs have been given sounds or names by the Koreans which have been transferred into the Korean speech, so that for nearly everything we can have a pure Korean or a Sinico-Korean name. And, much as in times past Latin derivatives were considered a sign of good style in English, a Sinico-Korean vocabulary is aimed at by the native literati.

Korea, however, is not confined to the Chinese character for her written expression. She has an

alphabet of her own consisting of twenty-five letters, fourteen consonants and eleven vowels, which is extremely simple and easily learned. It is claimed by scholars to be the second-best alphabet in the world and seems evidently based upon the Sanscrit.

The question will naturally be asked, is the language easy of acquisition? For an Occidental, we must reply in the negative. While, as has been noted, the alphabet can be mastered almost at a sitting, the train of Korean thought and method of expression are so diametrically opposed to that of the Westerner that it is no easy matter to put oneself where one can think as the native does in Korean; and, without this, one cannot speak Korean fluently. On this point it is impossible to compare Korean, Japanese, and Chinese. To a person with a good verbal memory the chances are that Chinese would be easier than Korean or Japanese. On the other hand, to one trained to know the why and wherefore of everything, Korean and Japanese would, in all probability, seem easier than Chinese.

Quite a number who had studied Chinese have come later to Korea and with hardly an exception they have proclaimed Korean more difficult than Chinese. I doubt not, however, that had they come to Korea first and then gone to China, the latter would have seemed to them the more difficult.

For literature, if we search for books in their own native script, we shall find practically none. With the exception of a comparatively few cheap, trashy,

and miserably printed novelettes and books of songs, there has been almost nothing. The Koreans have, however, for centuries, in their literary efforts, used the Chinese characters, and a few of their books have been reprinted in China and are in use to-day.

Despite all the efforts of the strongest pro-Korean party, Chinese is still to-day the chief study in all the schools. Of girls' schools there are none, and it is seldom that girls are called upon to study Chinese. But the sons of all the educated families are thoroughly drilled in this, which, as has been said above, is the equal of mathematics as a form of mental drill and discipline. As an illustration of what it can accomplish, two boys of fourteen and sixteen years, at the close of one of our training classes of three weeks' duration, were able to recite in detail the heads of a system of theology and could quote the proof texts, giving chapter and verse for each. And it should be added that the Bible, now being read and studied all over the country, for the sake of which even the old eagerly learn to read, is forming the taste of the people and making the basis for a new and better art and literature, just as it has always done.

Education

It has been said that the Koreans are an uneducated people, but this has been said by those who fail to make a proper distinction between education and instruction. The Koreans have not been instructed in all the technical details of Western science. While they lack in knowledge, all over the land in every vil-

lage of any size there have been established schools that give a mental drill in the Chinese classics, and while we must acknowledge that if it stops here the system is at fault, at the same time it has placed to our hand a raw material of fine quality ready to be developed.

Of home life the people have little or none as we understand the home. The heads of the family were not brought together in the first place because of mutual congeniality, fitness, or affection, and while in many cases this lack shows in a corresponding lack in the home, it must still be acknowledged that the mutual forbearance and consideration shown often bring forth hearty and sincere love and that the children of such unions are sincerely loved by their parents.

Home life

As elsewhere in the East, so in Korea it is customary to train oneself to repress the manifestations of feeling, and consequently embracing and caresses are seldom seen, and yet there is real consideration between parents and children and brothers and sisters. As a consequence it can readily be seen that childhood in Korea is not without its joys, and while toys, as we know them, are not provided in much profusion, they have their kites and tops, and in the absence of toys they have their games, into which they enter with considerable spirit and skill; nevertheless, after the young boy arrives at the age of six or seven he generally begins his studies, which continue from early morn till evening, last the whole

Childhood

year round without rest for Saturdays and Sundays and only such holidays as come from festivals and religious feasts.

Marriage

When the children arrive at a marriageable age, which varies from twelve to twenty, and in rare cases even later, the services of a go-between or marriage broker are secured, and suitable alliances being planned, the marriage settlements are arranged and on a set day, the groom, donning for the occasion the dress of a palace official, goes in state to fetch his bride whom he has never seen. Even then when he meets her with her face covered with paint and powder, which present her with chalk-white skin and two great round patches of red on the cheeks, closed eyes, fastened shut by the pigment, pencilled eyebrows, and attired in her wedding robes, he can even then be hardly said to have seen her. After they have made a proper obeisance to the parents of the bride, the go-between then leads her to the palanquin brought by the groom and the bridal procession returns to the home of the groom. Here the wild goose, emblem of fidelity, the boxes that contain the trousseau of the bride, carried on the heads of women attendants, many of whom wear a coiffure like that of the women of the court, often little girls gaily dressed carrying paper flowers, together with male attendants for the groom, who rides his gaily caparisoned steed, all go to make up this bridal train which has absolute right of way on this important day. The bride and groom for this day are, as it

were, king and queen, their robes those of the highest officials, their attendants wearing the costume of attendants upon royalty, and everybody, even a royal procession, must make way for a bridal party. Arriving at the home of the parents of the groom they make their obeisance to the heads of the house, bow formally to each other, each sips the same cup of wine and, proceeding to the ancestral tablet house, prostrate themselves before the tablets of the family ancestors and then enjoy the marriage feast. The young bride now becomes a member of a new household, subject to her mother-in-law, and on account of age her position is inferior to that of the older women of the family. She is for the time expected to speak only when questioned, and is not expected to make any remarks or suggestions. It is easy to see how hard is her position when, as still happens, Christian parents allow a daughter to enter thus a heathen household. While this, following the Bible rule, is always discouraged by the missionary and the Church, in a number of cases it has brought about the salvation of heathen families. The quiet Christian life of an unassuming little girl, although generally only after much persecution and suffering, has often won a whole household to Christ.

There are very few holidays in Korea. A few feasts of national note are observed, but the great holiday comes at the New Year season. At this time all Korea puts on new clothes and it is a beautiful sight on New Year's morn to see

New Year

everyone dressed in new clothes, most of them bright and joyous. No work is done on the first three days, all stores are closed, and the whole land enjoys the holiday. In many families and wherever circumstances will allow, this extends from the first to the fifteenth of this moon (month), the time being spent in visiting one's friends and neighbors and general enjoyment.

The Christians are turning this general idea to a very practical account, and in many localities they have adopted the practice of making this a special time for evangelistic effort, and they will often visit from house to house and give up the whole two weeks to this work. Thus can Korea's heathen customs and habits be made a help in winning her to Christ.

III

THE PEOPLE: THEIR RELIGIOUS LIFE

THE Koreans are said to be a people without a religion. Certainly they do not seem very religious. They have very few temples and shrines. We do not see them thronging these, or devoting much time, thought, or money to public or private worship, or to the coffers of priests, who are of a very low grade. The fact is, their old forms of religion appear to us to retain very little hold upon them, compared with the superstitions of the Africans and the devotees of India, Thibet, China, or even Japan, and various influences have combined to render their faith in their old religions cold and weak and their service formal and less than half-hearted. They even say they have largely discarded the three religions which they had, and why then should they accept a fourth, that, too, from a foreign land. If they desired a religion, they say, it would be better to take one of their native cults, so maintaining their own individuality. Let us then look for a moment at these three.

Without a religion

First, let us consider Confucianism. This, in the

earliest times, came over from China with her literature and civilization, and from the very start it has had no little to do in moulding the thought and life of the people; but, as we find it to-day, whatever it may have been when it first came from China, or whatever it may now be in that land, it hardly deserves the name of religion as we find it in Korea. It is, rather, a system of ethics based on filial piety which all ought, and at least profess, to follow.

Confucianism

It has, however, become so much of the literary life and culture of the land, and is so dependent upon the study of the Chinese classics, which only the most scholarly can attain to, that it has become a recognized fact that a loyal Confucianist must be a good scholar. In many cases the opposite also is thought to hold. As a consequence, all who aspire to the name of literati proclaim themselves Confucianists. Everywhere there are those who make a profession of their strong adherence to this cult, but even the best of them, when quietly discussing the situation, will acknowledge that Confucianism is not to them a religion.

It has commonly been said that there are no temples in the city of Seoul. This is a great mistake, for there are several fairly large Confucian temples, a few Shaman shrines, and the presence within the courtyard of every large mansion of an ancestral tablet house, where, at stated times, sacrifices are offered before the tablets of the ances-

Temples in Seoul

tors to the third, fourth, and sometimes, though seldom, to the fifth generation, plainly shows the falsity of the above statement.

Ancestral worship, an integral part of Confucianism, is universal throughout Korea, and anyone not following its rites is, in the eyes of his fellows, an atheist, unbeliever, and an outcast.

Ancestral worship

It is generally believed that at death the three souls that a man has separate, one going to Hades, one to the grave, and one into the ancestral tablet. This tablet consists of two narrow strips of wood, fastened face to face, on the inner surface of which is written the name of the spirit. A small hole is left near the top, connecting the inner space with the outer air, to give ingress and egress to the spirit. These tablets are set in sockets so as to maintain an upright position. During the regular three years of mourning a dish of fruit is constantly kept before the tablet of the deceased and special services are held at stated times, and during these three years a special attire is worn by the chief male mourners, who render this special service only before the deceased father's tablet.

Afterwards the sacrifices are made on the anniversaries of the father's, grandfather's, and great-grandfather's deaths in the ancestral tablet house or temple. In addition to this there are eight Korean holidays on which sacrifices must be made. The significance of all this is much the same as in China, and the Ko-

reans, like their neighbors, believe that the happiness of the dead and living is largely dependent upon this.

Upon all these occasions the eldest son is chief mourner and chief priest. The clan organization in Korea is very strong, and the eldest son of the eldest branch is the chief priest of the clan, and the cost of all these sacrifices is the first charge upon the estate. This chief priest, therefore, becomes the political, social, and religious head of the clan, and in his care are placed the tablets. It can readily be seen what havoc in the clan is brought about by the conversion to Christianity of such a head or chief priest. When, as has sometimes been the case, the whole family of the chief of a clan has been converted, he has sometimes had enough influence to win the consent of the other members of the clan, and thus trouble has been avoided, but where the case is otherwise, and where the resignation of the high-priestly functions would leave an imperfect line of descent, innumerable difficulties have arisen. The old law made it death to destroy one's ancestral tablets, and enough has been said to give some idea of the obstacles in the path of those who desire to accept Christ, greater in proportion to the nobility and influence of the family. The educated will not hesitate to plainly announce that they have no belief in the utility of this worship, and that it is simply and solely an expression of filial loyalty. It has, however, all the form and semblance of worship, and without the missionary attempting to legislate in regard to the matter as a religion, those

who profess a faith in Christ have realized that such sacrifices were not compatible with the worship of the one true God. The result at the present time is, that it has become commonly known that a belief in Christ means the cessation of ancestral worship, and as a consequence no small proportion of the people often refuse to give any thought whatever to the truths of the Gospel or even listen to a word concerning them.

In Korea this is the only religious element still left in their Confucianism. The only way in which Christianity will be enabled to win its way among the Confucianists will be to so exemplify filial piety during the life of the parents that it will put to shame that much vaunted cult. Koreans themselves, on more than one occasion, have called attention to the fact that the man who neglects his father and mother during their lifetime, and who, while he is living in luxury, allows his parents to suffer the hardships of poverty, if, after their death, he but offer sacrifices in a suitable manner, will be called a good Confucianist. Nominally to-day, this is a faith that holds a stronger place in Korea than all the other religions; and yet it does not answer the desire of the human heart, for it is a man-made faith and meets none of the requirements of the natural religious instinct.

Buddhism entered Korea early in the fourth century, and like a seed sown in good time soon flourished throughout the three kingdoms of the land. It is a fact well established that Korea gave to Japan her Buddhism, for it is acknowl-

Buddhism

edged that the oldest idols and the manuscripts in the oldest Japanese temples were brought over from Korea, and while the regular style of Japanese architecture differs very materially from that of Korea, that of her temples is identical with it. Dr. Griffis, in his book on Korea, speaks of a copy of the Buddhist canon in a revolving library at Kamakura which is said to have been obtained from Korea. Mr. Aston, in his latest book on Shintoism, as well as all students of Japanese history, acknowledges that Korea gave Buddhism to Japan, and it is now pretty generally conceded that it was first introduced into Japan by a Korean named Wani, about A. D. 550, that it did not meet with very general acceptance at that time, and that it was re-introduced, from the same country, about a century and a quarter later, when it was widely received.

Buddhism in Korea, while it speedily spread throughout the country, as has been said above, did not attain to its greatest power until the beginning of the Wang dynasty, which preceded the present one. After his succession to the throne, the unification of the kingdom and the establishment of Song Do as the capital, the founder of this dynasty was extremely active in the building of temples and the establishment of monasteries; and Buddhism at once became the national religion of the whole country and remained so until the time of this dynasty's overthrow, when there was a more general return to Confucianism, and the fact that the Buddhists had shown them-

KOREAN VILLAGE IDOLS.
Guardians of the Road.

A PAIR OF KOREAN BUDDHIST PRIESTS.

selves active partisans in politics, as well as powerful opponents even in a military way to the new régime, brought them into much disfavor. This was, at least, made the pretext for the demolition of large numbers of temples and the confiscation of large tracts of land belonging to powerful monasteries which were disbanded. This disfavor was not a little augmented by the fact that when, three centuries ago, the Japanese invaded the country with Buddhistic banners and emblems, not a few prominent Korean Buddhists were said to have joined them. The Japanese, with shaven heads and dressed as Korean Buddhist priests, entered the capital, and it is claimed, after being entertained by Buddhist monks in the city, returned with full details concerning the strength and fortifications of the capital. As a result of this, more stringent laws were enacted and the one or two Buddhist temples in the city were destroyed, so that up to the time of the Japan-China war, not only was there no Buddhist temple in the city, but no Buddhist priest was allowed to enter its gates.

Despite the fact that the late Queen was a very staunch Buddhist and a patron of many temples and monasteries, this law was not repealed until after the Japan-China war when the pro-Japanese party came into power. Even though it was then repealed, the law was again enacted and no shaven-headed monk dared enter the city until the second return of their champions, the Japanese.

Buddhism has been, then, until recently, a faith to

some extent tabooed. The Buddhist priest is still next to the lowest in the social scale. The butcher, the man who makes his living by slaughtering, is placed lowest, and strange indeed it is that he who, on account of his religious belief, would not dare to kill even a mosquito, ranks next. Despite this, however, the Buddhists still had large and flourishing monasteries all over the country, some of them heavily endowed, even during the old régime. The patronage of the late Queen, which was continued in part by the Emperor, tended naturally to increase the power of Buddhism, but even when most opposed by the powers that be, it has always seemed to hold its own among the people, although its followers were mainly women. The educated people, the gentlemen and the nobility, profess no faith in Buddhism, practically saying that it is for women and children; but, let misfortune or sickness enter the family, and, in their effort in some way or other to secure relief, the assistance of the Buddhist priest will be often invoked.

Shamanism

The oldest of all Korea's faiths is a species of Shamanism. Before Confucianism and Buddhism ever entered Korea it held sway and, from all that we can learn from history, and from what we see to-day, it is very evident that even when Buddhism and Confucianism were at their prime, under all, and through all, Shamanism still held its own. Even to-day the Buddhist priest still holds to his Shaman faith; and a strong Confucianist,

although he will tell you that it is all foolishness, in practice holds tenaciously to his Shamanism. It is the strongest power from a religious point of view in Korea to-day.

The Korean Shamanism peoples the world with spirits, demons, and gods, good and evil; in the main evil. The common belief looks upon these spirits as generally conspiring against the welfare of man. They must be appeased and their good will won, if happiness and good fortune are desired. Every hill, every path, every mountain, every stream, every house site, house, kitchen, and almost every room has its deity or demon; and surrounded by this host of enemies, it is to be wondered at that the Korean has as good a time as he has. Conflagrations and fires are the work of the fire-god; the building so selected must be offered as a sacrifice to the deity. If a fire occurs in a village, those who ought to attend to it will simply attempt to protect the surrounding buildings, while one-half of the company, with trumpets and bugles, steadily strive to persuade the deity that the one house that has been selected is a joyous and free-will offering, thereby hoping to protect the other buildings of the town.

Fire brigades

In 1896, the writer and another missionary were startled one evening by a cry of fire in a city in the interior. Proceeding at once to the scene, in the hope of rendering assistance, we found the family of the owner howling and shedding tears as they saw the progress of the flames. A company of the native

constabulary, with assistants, were, as usual, blowing the long trumpets and horns, making to our ears anything but a joyful sound. The fire had attained but little headway, and it was evident that with the well so handy it could easily be controlled. Surprised by the lack of energy shown by the Koreans, with but the one thought of rendering assistance, the two foreigners at once seizing buckets, with water from the well, soon quenched the flames. No thanks, even from the family whose house was saved, was tendered. Ominous mutterings were heard on all sides. Threats of lynching were not wanting. Those two foreigners, with their lack of knowledge of Korea, her customs and her gods, had, without doubt, infuriated the god of fire. He would certainly be around that night and wreak his vengeance on the city, perchance many houses would be burnt. A wholesome fear of the foreigner protected us. No house in the city was that night burnt, but I doubt not, that had we not left the next day, some evil would have befallen us, for five miles up the stream in the direction of the home of the fire-god, another house, without any known cause, took fire, and was burnt to the ground. When they came down to the city, however, to punish the foreigners, they had gone.

In the burning of the palace in 1905, the gates were tightly locked against the Japanese and British fire companies, and the only effort made by the Korean Imperial authorities to stay the flames was to send men and boys to the roof of a building outside the

palace grounds, to which His Majesty had fled, who continuously kept up a waving of cloths towards the flames.

Smallpox visits a house, and if you desire that its attack should be mild, you will inform friends that an "honorable guest" has called at your home. You will call in blind men and sorceresses, who are the priests and priestesses of this cult. They will, with dance and tambourine, keep up their rites until one or more of them goes into a trance or ecstasy, when through them the smallpox god will speak and proclaim what must be done; and only as you follow these instructions can you hope to be let off easily. The use of medicine, in any form whatever, is strictly forbidden, for it would at once insure that the "honorable guest" would become enraged and demand the life of the patient.

Smallpox treatment

Spirit or demon trees are found everywhere, and in a marked way is the Ginko or Maidenhair fern tree an object of worship among the Koreans. This is a prehistoric tree, belonging to the Carboniferous Age, found in China, Japan, and Korea. On the roadsides, and especially the mountain passes, will spirit trees be found, and travellers and passers-by pick up stones to leave at their base, thinking with them to leave their misfortunes also. A child may be sick and near to death's door, and the poor mother, knowing of no other way, will tear a shred from its garments and, with a few of her hard-earned cash, purchase a little fruit, some rice, and

Spirit trees

Korean wine, and carrying them on her head to one of these trees, will tie the rag upon a branch, write her petition upon a piece of clean paper, and hang it near the cloth, and then, placing her offering upon a heap of stones below, she will prostrate herself, asking that the evil that afflicts her child may remain in the little piece of garment she has brought and that its life may be spared.

Guardians of roads

Along the roadsides grinning wooden idols are placed as guardians of the way, and upon them are written, or carved, petitions that they will prevent the passing of all demons, and thus protect the village for whose good they have been erected. It is commonly believed that these sticks have supernatural powers. In 1886, when the writer visited a seaport town, as he landed from the boat and was about to enter the city, he was stopped, and by gestures earnestly requested not to proceed. Finding that they could converse with him in their own tongue, the people told him that it was as much as his life was worth to proceed on his way: that these were guardians of the road who would take his life if he attempted to pass them, as they were there especially to keep out foreigners. When the writer told the kind friends that he would risk it, they stood back aghast, evidently really believing that he would be stricken dead, if he attempted to pass. To their astonishment the passage was made without mishap, and it is not known that anyone has since met with a similar warning.

Not only do their faiths tend along the line of curatives, but also, naturally, along that of preventives. On the opening of the year, on the fifteenth of the first month, those whose horoscopes proclaim that the coming year will be a difficult one for them, purchase small straw dolls, and, putting coins into the hands, arms, feet, and other parts of the body, throw them away in the centre of the city, hoping that thereby they are also throwing away the ills that might befall them during the year whose future looks so dangerous. In many parts of the country, also, when evil or death is anticipated, it is very commonly believed that the sprinkling of blood above and upon the two sides of the main door of the house will very effectually prevent the entrance of any evil spirits. Whence this arose, and whether it may not be that the news of the deliverance of the Children of Israel in the land of Egypt spread thus far, or whether, as some assert, the Koreans are the lost Ten Tribes, we will not attempt to settle.

Demoniacal possession

The belief in demoniacal possession is common, and when such possessions occur, exorcists are called in and in some cases, though very few, it is claimed that they are successful. The news has gone widely abroad that the Jesus of the Christians drives out demons, and many are the cases reported from time to time, when in answer to believing prayer, men and women so said to be possessed, and who, to say the least, were not of sound mind, have been restored.

In a village in the extreme north there is a little company of Christians. A few miles off, a young girl, newly married, is said to be possessed of a devil, and is sent back to her mother's home. Native exorcists are called, but fail; neighbors, coming in, say that "The Jesus they worship over the hills drives out devils." The mother eagerly seizes the opportunity, and, with her daughter, presenting herself at the chapel, asks whether it is true. The Christians say "Yes," and at once commence to pray for the girl. They meet two or three times a day to pray, with no results. The neighbors begin to jeer, "Your Jesus God can't do what you claim." The Christians, making a study of the Word, believe that "such goeth not out, but by prayer and fasting," and with this determined faith again begin their prayers, having decided that they will, without ceasing, continue until their end is attained. It is a little before the midnight following, when the possessed girl quickly arises and passes out of the chapel door. She proceeds to the shrine, where the village devils are worshipped, and seating herself, addresses the Christians sneeringly with the words, "You dare not enter and pray for me here." They at once get down on their knees to renew their prayers, and shortly she falls prostrate in their midst, to rise healed.

This Shamanism is the most obstinate enemy that the missionaries have to meet in Korea. If it is asked, "What religions are chiefly attacked by the missionaries?" in reply I would state that I think no

attack upon any religion is usually made. The missionary who goes to a foreign field has not the time to spend in attacking its old faiths. His work is simply to hold up Christ and Him crucified, and in His presence no other faith can live. This is what is being done in Korea to-day, and slowly, but surely, the Koreans are being won to the Cross.

We found that God, by His spirit, had been at work throughout the length and breadth of this land before we reached here, however; that all over it men and women were being led to lose faith in their old religions. The common remark of the educated gentlemen, that such things are good enough for women and children, will show plainly the trend of thought.

The great bulk of the Confucianists acknowledge that ancestral worship is useless except as an expression of filial piety. The Buddhistic priests whom we would expect to be the most ardent adherents are, in the main, as many of them will acknowledge, simply such to gain a livelihood, and the rank and file of the common people are beginning to ask themselves whether it is not common sense to believe that the proper use and applications of proper remedies in a case of sickness, will do more good than the burning of paper prayers to paper gods, or the tying of rags and strings upon the limbs of inanimate trees, the throwing away of straw dolls, or the pitching of stones upon the cairns that surround a spirit tree or rock.

Several years ago it was the writer's privilege to be overtaken by night on Saturday evening in the

neighborhood of the oldest monastery in Korea. Presenting ourselves at the door, the most hearty welcome was accorded, and the chief room was set aside. After the evening meal we were escorted around and through the various buildings, until we came to the library, where piles of books were stacked around the walls. On asking, we were informed that these were their "Seung Kyeng" or sacred writings. The next morning when the other members of the party had passed out into the garden, the writer was sitting alone, reading in the room, when the abbot entered. Seeing me engaged in reading, he inquired what the name of the book was, and using the word that he had used the night before, I replied that I was reading from our Seung Kyeng, or sacred writings. "Would it be too much to ask that His Excellency would read a few words to us?" said the abbot. On my assenting at once to do this, a boy was called, told to ring the tocsin, and all the monks were gathered while I read to them the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John's Gospel, and finally the first part of the twentieth chapter of Exodus. Most careful attention was given by all present, and when I stopped reading the Commandments, the abbot said that they were similar to the tenets of Buddhism, but his assistant replied, "How could Buddhism possibly be said to agree with the second commandment?" pointing at once to the image of Buddha in the room. After a little talk he asked that Christian books be sent down there, and announced that

they were Buddhists, not because they believed in Buddhism, but simply as a means to a livelihood, and to this they all agreed.

Besides what may be said of priestcraft and religions, there are two classes of people who must not be overlooked. They are the Pansus and Mutangs. As in most semi-civilized and barbarous countries, it is generally believed that those who have been deprived of eyesight have been given a special power of seeing hidden things, and thus the blind in Korea are the diviners, the fortune-tellers, the clairvoyants, who cast horoscopes and find lost articles.

Divination and Pansu

They are a class by themselves, and as generally they are believed in and receive large rewards for their divinations, blindness is not thought so great a hardship as in other countries. The name applied to them, Pansu, means decider of destiny, and they are consulted in regard to the cause of misfortune and sickness, in all matters of doubtful utility as to the future, and especially do they find it very profitable in selecting lucky sites for the graves of the wealthy and titled. As with the Delphic oracle of old, so with these Korean Pansus, great skill is shown in the use of set formulas and phrases capable of a double meaning.

While in the minds of a great many the work of the Pansu and Mutang very largely overlaps, and while practically at times the one may be called to do the work of the other, theo-

Sorcerers and Mutang

retically, they hold two distinct fields, and the Mutang deals with sorcery and the exorcising of evil spirits. At times it is very apparent that the disease, trouble in the home, or impending evil, is the result of the anger of some deity who must be appeased, and then the party so troubled sends direct to the Mutang, asking what spirit it is who is causing the trouble and requesting her aid in its exorcism. A very careful account of the work of these Pansus and Mutangs is given in Hulbert's "Passing of Korea," pages 412 to 428.

The question may naturally arise as to what has been the effect upon the morals of the nation of these three religions. Shamanism being a sort of nature worship, aside from any moral consciousness of right and wrong and the necessity of doing right, can hardly be said to have inculcated any moral touching. Buddhism as found here, while it enforces a self-abnegation, a control of the natural passions and desires, does so from a selfish rather than from an altruistic motive. Its teachings have, in part, tended to foster compassion for animals and a care for life in general, but do not seem to have affected largely the national conduct in the relation of man to man. Confucianism, however, with its widely studied literature, has brought with it its carefully elaborated system of morals and statement of relationships, and has consequently had considerable effect upon the life of the nation. Its admirable system of ethics, teaching the five virtues and laying stress upon the five social

relationships, has been studied throughout the country, but the great difficulty has been that all these systems have simply developed into a formal statement of what ought to be done. An illustration given by a Korean preacher expressed well what Confucius has really done for Koreans. After holding the attention of his audience by his description of Confucius as an aged sage standing and pointing out the right way, and urging all to follow it, he pictured men falling into sin on every side in spite of all this, and on the other hand, he drew the contrast of Christ stepping down among those who had fallen, lifting them out of their degradation and giving them a new heart, which would make them desire what was good, and setting them on the right road.

It must be acknowledged that all three of the Korean faiths, or better, superstitions or philosophies, have accomplished very little in giving any real moral tone to the nation. To such an extent has the filial piety of Confucius been dwelt upon that children are taught that they must not lie to their parents. The inference is easily drawn.

While, then, this system, by the constant reiteration of its ethical code, has certainly had its effect, it has simply been to the degree that might be expected where no inducement was offered, no real help given. The general moral tone of the people is certainly higher than that of savage tribes; the sanctity of family life is upheld; the laws of the land are on the side of morality, but we find a condition that might nat-

urally be expected where God and Christ are unknown.

The existence of concubinage, fostered and encouraged by Confucianism, which lays such stress on the necessity of a male heir and which works such havoc in family life, the employment of large numbers of dancing girls, who as a class are supported by the government, the torture used at trials, introduced primarily by the Confucian idea that no man may be condemned till he has admitted his guilt, the flagrant abuse of justice, the condition of women and the necessity of guarding them so closely, all illustrate the moral state of the people. And yet in view of all the abuse and scorn that have been heaped upon the Koreans by those who were interested in making them appear worthless and degraded, we would say that, having had good opportunities to see them in contrast with other Asiatics, we find them morally not inferior to any of their neighbors, but in fact in some points far superior to some of them.

The burial and funeral rites naturally differ much in different localities and with the means at the disposal of the family, but as upon the proper observance of these rites will depend the future prosperity of the whole clan, sometimes all the family possessions are sacrificed at this time and the heaviest debts incurred.

Funeral rites

Of course, for the richest the services are most elaborate and a whole book might easily be written on these rites alone. There are, however, one or two

salient and important features that are always observed and that allow of the most elaborate enlargement, and it is in this enlargement that the wealth of the family will be manifested.

After the death has been surely ascertained the announcing of this fact takes place in the ceremony sometimes designated as "the calling of the soul." It consists in a trusted servant or a friendly neighbor taking a coat of the deceased, ascending the roof and standing over the place where the corpse lies, announcing towards the north that the soul of the departed has left the body, and waving the garment that he holds. He waves the garment three times, making three announcements: first, the full name of the deceased; second, his highest rank; and third, the fact that he is dead. This ceremony does not take place till at least an hour after the death, and at its close the family all enter and wait for a short time.

After this a table is spread outside and food is displayed thereon for the spirits that have come for the dead, three bowls of rice for the three great spirits, and a large bowl for their attendants, who are supposed to number twelve in the case of the death of a man, and nine if the deceased be a woman.

After these duties have been attended to in due form, the body is prepared for burial by careful washing, and tight binders with layers of grass cloth, which layers vary for men and women in the proportion mentioned above, nine for the women and twelve for men.

If the family exchequer will permit, a pine coffin is now produced, the wood for which has long been in the house, or if not able to afford this, a coffin is purchased. The date of the funeral varies with the wealth and importance of the family, from three days after decease to three months and sometimes a year, in which case plenty of opportunity is allowed for the most elaborate preparations.

The grave site is chosen with great care. The Pansu is called in, and he is requested to use his knowledge of geomancy, as the whole future of the family depends upon this being a lucky site.

It will be seen at a glance how the superstitions and doctrines of these three religions militate against Christianity. How ancestor worship, with its strong hold in two of the most powerful of the feelings of human nature, love of parents, and the desire of being remembered after death; Buddhism, with its doctrine of universal kindness and its widespread ideas of re-incarnation; and Shamanism, with all its hold on the superstitions of a mystical, poetic, and nature-loving people, would oppose strong barriers to the progress of the Gospel; and yet, on the other hand, the people at the time when missionaries made their advent had grown cold in their allegiance to, and to a large extent lost faith in, these old religions. They seem to be peculiarly a people whose reasoning powers have led them to see the emptiness and falsity of their man-made faiths, and yet at the same time their religious instinct leads them to accept the truth as it

is in Christ when presented, and to practise His teachings with zeal.

The results of mission work certainly seem to prove that they are pre-eminently a religious people, although, when we first arrived, their attitude toward their old systems had led us to believe that they were lacking in religious sentiment.

IV

FORMS AND METHODS OF WORK

IN going to a land like Korea and in trying to draw a nation from its seclusion, and to win its acceptance of Christianity with its attendant blessings, of course great care must be exercised in the manner of approach, and in every step that is taken.

The Boards of Missions that in 1884 decided to begin work in the Hermit Nation, acted wisely in appointing three physicians and two clerical men with their families. The story of Dr. Allen's arrival, providentially just previous to the émeute of 1884, and his success in saving the life of the favorite cousin of the Queen, holding the position equivalent to Prime Minister, is too well known to need repetition. This, however, as may be conjectured, at once won for the doctor favor at court, which extended not only to his assistants of the medical profession, but also to all connected with mission work, and soon embraced all Americans.

Medical work

Medical work at the opening was also of no little assistance in winning the favor of the people in country villages where medicines were given and in open-

ing closed doors everywhere. To-day medicine is no longer needed to pave the way. American missionaries and Americans have won such a place in the hearts of the people that a ready hearing is accorded wherever they go, but medicine is the ever-ready hand-maid of the evangelist in endeavoring to carry out the Gospel command, "As ye go, heal the sick," and in many cases those who could not be reached in any other way are won through the faithful and timely ministrations of the physician and nurse.

In important centres, fully equipped hospitals for both sexes have been established, and here not only is full dispensary and hospital work carried on, but native Christian nurses and doctors are being trained, who, in their turn, shall by their lives of loving service exemplify the Gospel they profess.

Hospitals

The very fact that the missionary physicians have from the beginning up to to-day had free entrée to the palace has naturally had a widespread and powerful effect upon the whole nation, and has had no little to do with the constant favor that missionaries have continually received everywhere.

In addition to all this, the work of the medical missions in times of serious epidemics, both of Asiatic cholera and typhus fever, and the fact that at such times the government has committed the making of sanitary rules to the mission physicians, and has placed the entire work in their hands, together with their steadfastness of purpose and fearlessness, has

been a great factor in the increase of the Church. At the risk of repetition, I would sum up in a few words the main means by which, in God's providence, medical missions have had a very marked effect on the nation.

First and foremost, the repeated, continued, and public marks of royal favor shown to missionaries, as mentioned above, almost all have resulted from medical missions and have been used of God in the furtherance of the Gospel.

Five marked results from medical missions

Second, in the introduction of vaccination. Before the arrival of the missionaries smallpox was the scourge of the country, and it was impossible to find anyone who had not suffered, or a family which had not lost several victims. To-day vaccination has been introduced into nearly every village, and, a thing previously unknown, many have reached maturity without having suffered from this malignant disease.

Third, the establishment at the capital of a hospital for contagious and infectious diseases, by the beneficent workings of which hundreds of poor people cast out by the wayside to die, in summer's scorching heat, drenching rain, or winter's icy blasts, were sheltered, nursed, and often saved, and always tenderly cared for till the last,—demonstrating clearly the love and mercy taught by Christianity,—and the devotion and courage of the missionary and native Christians, shamed the government into passing a law forbidding the casting out of these poor victims.

Fourth, in the great epidemic of cholera, the mar-

vellous cures resulting, the untiring devotion of the missionaries and their native assistants, together with the prompt and timely aid rendered by the inspection corps stationed in specified districts which were a quick aid to the injured, and which often succeeded in stamping out its first beginnings, and very materially prevented its spread, were remarked upon throughout the whole land and claimed attention from high and low, rich and poor, who said, "Would we love even our own people as these foreigners love us; and why?"

Fifth, there is little doubt in the minds of most of us that after the battle of Pyeng Yang, in 1894, the presence in the wretched, forsaken, and disease-infested city of Dr. Hall and the evangelists, Messrs. Moffett and Lee, rendering their devoted services to the sick and dying, and cheering and encouraging the despairing, done as it was at the risk of their lives, for which indeed the saintly doctor sacrificed his life, was the cause in God's hands of the beginning of the great work which then began in the north, and which has gone on with constantly accelerating speed and power ever since.

As in other fields, so here, it is not easy for the medical missionary to combine the functions of doctor and evangelist, and the tendency is, if he answers to the full demands of the medical work, to become a physician only, and if, on the other hand, he yields to the ever-increasing calls on the evangelistic work, he will find a tendency to give up his medical work.

Those who can maintain the happy mean are very rare.

While the above has given us something of the beginnings of the medical work, which was certainly winning an opening to the hearts of the people for the medical missionary and for his friends, the difficulty before the clerical missionary was that of getting in close touch with the native, studying his habits, methods of life, methods of thought, and really coming to know him from his own side. Nowhere in the world is the suggestion contained in the motto, "Put yourself in his place," more needed than on the foreign field. Especially in the Orient, you and those you expect to reach, although sitting, perhaps, side by side, are really at the antipodes, and, unless you are careful, every word you say, everything you do, and almost every breath you breathe, may be grating on the nerves of him with whom you are talking.

Desirous, then, of having as many opportunities as possible for the study of the Koreans as well as of Korean, one of the first means that suggested itself to us was that of starting classes for the study of English, and at the same time a room was fitted up as a Korean "sarang," or guest-room, and here our teachers were encouraged to gather their friends for an evening chat and smoke, and, although to us the strong fumes were unpleasant, and, as at the start we knew nothing of the language, the incessant chattering was hard to endure, at the same time our ears were

Classes for English

Sarangs

being trained to distinguish between the sounds, and while we were drinking in Korean, we were at the same time becoming better acquainted with the customs and habits of those among whom we were to labor.

Among those who attended the school was a Mr. No, who sedulously refrained from attending morning prayers, almost always arriving at their close, and if by chance he came earlier, waiting on the outside till they were finished. No compulsion was used, although invitations were extended to be present at our Sunday services. Later I learned that Mr. No did not wish to study English, but being a good Chinese scholar, and desirous of getting all the information that he could, in his varied reading he had seen a book which described foreign countries. In this was stated something about the progress, size, and power of these foreign nations, and that all Western nations were followers of the Christian faith, which, it was claimed, was a vile religion. Mr. No, a thinking man, had not deemed it possible that these nations could attain such prominence and power, if their religion were so vile as stated. He had, therefore, come to our compounds, secured an entrée to our homes, and pretended to desire to study English, in order that he might find out some of the truths concerning Christianity, and yet felt that he dared not let anyone know what he was after. In his extreme care he hesitated to make any definite statement in regard to his quest, but

First convert

in much trepidation was trying to find out the truth. After he had been studying for some months, one day he found himself alone in Dr. Allen's study, and saw upon his desk two books, marked in Chinese, "Matthew's Good News," "Luke's Good News." Quickly slipping them up his capacious sleeves, he awaited the doctor's return, and simply passing the time of day, started for his home. He had at last found what he was wanting. Arrived at his own house, he went into the inner room and began reading. Charmed and fascinated, he spent the night in reading and re-reading these two books, and early the next morning he came into my study, and, casting all fears aside, boldly drew the two volumes from his sleeves, and holding them up, exclaimed, as he approached me, "It's good! It's grand!" and together we sat down and talked about God, Christ, and a hereafter. Steadily this man grew in knowledge, early in 1886 he asked to be baptized, and receiving baptism on the eleventh day of July, 1886, was the first fruit of our labor in Korea.

Early street and village work

As soon as we had secured a little knowledge of the language, we regularly went out in the lanes and by-ways, and, sitting down under some tree, near a frequented road, or beside some medicinal spring to which the people were in the habit of flocking, we would take out a book and start reading, and when several gathered around us to ask questions, we would attempt to explain to them the book, its truths, and what it meant; but, of course, in

all this, it was necessary for us to find some common ground on which we both stood, and lead them gradually, from what was, to them, the known to the unknown. Later, this street work developed further, and gatherings were held on larger streets, or in villages, and in certain sections street chapels were opened. The Koreans, however, had no theatres, no lecture halls, were not accustomed to gathering in large meetings, and, from the very start, we relied considerably on the hand-to-hand work that could be done in the native "sarangs" mentioned above.

Before our arrival, not a little introductory work had been accomplished through the labors of Messrs. Ross and McIntyre, in China, who, being on the main road between Pekin and Seoul, had seized the opportunity presented by the passing of Koreans, to learn the language, preach the Gospel, and prepare tracts and portions of the Bible. Several of their converts had returned to Korea, and, as colporteurs of the British and Foreign Bible Society, had been engaged in a widespread seed-sowing, that did much to prepare the way. One of these colporteurs, returning, had settled in the village of Sorai, and here he had so lived Christ that several of his neighbors had professed conversion, and when the missionary first arrived in this village, he found Christianity well spoken of, both here and in the surrounding neighborhood. Toward the close of 1886, the colporteur, Mr. Soh Sang Ryun, presented himself at my house, with a letter of intro-

Early beginning at Sorai

duction from Mr. Ross, and told me that there were a number desiring baptism in his village. This, and the demands that began to come in from other points in the interior, called for the beginnings of our itinerating work. Packing our books in boxes, which were laden on ponies, and with a good supply of quinine and other simple remedies for the alleviation of suffering, we started on our first trip, with Sorai, Pyeng Yang, and Euiju as our objective points. The trip being a long one, it was impossible for us to stop at every village on the road, but at our noon and evening halting places, we opened our packs, addressed the crowds that gathered, and offered our medicines and books for sale. It was on this first trip that we soon found that there was such a desire for books, for which they were willing to pay a fair price, that we had to limit the sale in each place, so as to make our stock last the journey round, and even then, although extra supplies were sent to us on our trip, we were completely sold out before we left Euiju, and had nothing for the return. It must be remembered that these people did not buy the books because they were Christian, but the fact that they purchased them in spite of this proved that a wide door was open to the Gospel.

Itinerating

It was after our second trip to Sorai that a company of Christians from this village waited on us in the spring of 1890, and, telling about the progress of their work, said that they were so numerous that they needed a chapel, and

First church built

asked whether the Mission would not provide one for them. Not being acquainted with the fact that this was customary in some other lands, I replied at once, "Why, no. You will build your own chapel," and when they, in surprise, expressed their inability to do so, I replied, "You have plenty of trees, stones, straw, as materials for tiles and bricks, if you want to use them, and if you will only let me know when you are ready to build your chapel, I will gladly help by coming down to assist in cutting down the trees, and in the erection." It was, indeed, with sorry hearts that this committee from the church in Sorai returned to tell the failure of their mission, but later, when they became stronger in numbers and in faith, under the able leadership of the lamented Mr. McKenzie, they put up, without any outside help, the first church ever built in Korea *for this purpose*, which was dedicated on the 3d of July, 1895.

In the spring of 1890, Dr. and Mrs. Nevius, of Cheefoo, China, visited Seoul, and in several conferences, laid before the missionaries there the methods of mission work commonly known as the Nevius method.

Nevius method adopted

After careful and prayerful consideration, we were led, in the main, to adopt this, and it has been the policy of the Mission first, to let each man "Abide in the calling wherein he was found," teaching that each was to be an individual worker for Christ, and to live Christ in his own neighborhood, supporting himself by his trade.

Secondly, to develop Church methods and machinery only so far as the native Church was able to take care of and manage the same.

Third, as far as the Church itself was able to provide the men and the means, to set aside those who seemed the better qualified, to do evangelistic work among their neighbors.

Fourth, to let the natives provide their own church buildings, which were to be native in architecture, and of such style as the local church could afford to put up.

Of course, in the execution of any such plan, difficulties existed, but circumstances were largely our guide in overcoming these. The individual Christians, who first learned the truth, generally became the teachers of others in their district, or village, and naturally, the leaders of the groups that they had started. These men were gathered into Bible classes for leaders, to be instructed as to their duties, as to how to teach and how to watch over the groups under their charge. Not infrequently, among these leaders of the local classes, one and another would show special proficiency in the Bible and in the work, and a district, sometimes at the suggestion of the missionary, but more often at their own initiative, would suggest that such an one become a superintendent of a district, and among the various groups would raise his salary. In new districts sometimes the Mission, by way of encouragement, would at the beginning pay one-half the

Leaders and superintendents of districts

cost of such a helper, but this was only temporarily, and even then the Mission, except in extraordinary circumstances, would not allow any missionary to have funds that would total up to more than that of two paid helpers. These district leaders were, of course, gathered into special classes, where they were instructed. It soon became necessary to hold leaders' classes, which were graded and developed later into special theological instruction, where more definite and prolonged teaching was given.

In addition to these, there were held the larger Bible classes which were put through a graded course of instruction and have gradually grown in numbers varying from 200 in the south, in a class, to 1300 in the north. The attendants return to their own sections, and, under the guidance and direction of the missionaries and district leaders, hold local classes, so that in the past year,* in the one station of Pyeng Yang in the north, 191 such local classes were reported in the Presbyterian Mission alone, with an attendance of over 10,000. These methods have developed in Korea an intensely active native Church, with an ardent desire for the study of the Word, and it is, I believe, very largely due, under God, to this zeal that has been thus developed in the native Church, that the great success of the past years is due.

Large Bible classes

The missionaries in Korea have not been blind to

* 1907.

the needs of education, and of an educated church and ministry, but the evangelistic work has, from the start, so overwhelmed them that they have not been able to give all the attention that they would have liked to educational needs. The opportunities for evangelistic work being larger and more numerous than they were able to attend to, schools for evangelistic purposes, much as they might have helped, were not needed in Korea. As soon, however, as a church was started in a locality, the question at once arose as to what was to be done about the children of the Christians. It would not be for their spiritual benefit for them to be sent to heathen schools, and in some places the fact that they were Christians would debar them from admission. Christian schools were then needed from the very start. The little church at Sorai, here again, was among the first, not only to realize this need, but to take steps to meet it, and very early in its history, even before it had provided for its own church building, had established its Church primary school with its Christian teacher. No little difficulty was found in providing Christian text-books, and at the start the only thing to be done was to strive to eliminate from the heathen books their heathen features. The aim, then, at the present time, is that each church of any size shall have its parochial school, the expenses of which it shall pay, and in one Mission alone, whose statistics are at hand, there are 337 such primary

Education

Self-supporting parochial schools

schools (up to the present time *mainly* for boys), of which 334 are entirely self-supported.

The graduates from these primary schools, having gained a taste for learning, naturally want something more, and the Missions have been forced to provide for academic instruction at certain points. It is the expectation that in these academic schools the buildings, equipment, and teaching, shall, in the main, be provided by the Boards of Missions at home, while the students shall be expected to support themselves, and pay sufficient for tuition to cover the ordinary incidental and running expenses. The native churches, however, realize that this work is for themselves, and are anxious to provide their share of the cost of these plants, and are doing nobly, far more than the Missions could have expected, for this also. The Missions still further plan that these academies shall lead up to, and centre in, colleges at one or two points, and for these they are preparing. In all this work it should be especially noted that the educational system that is thus developed for Korea, which plans that primary schools, academies, and colleges shall all synchronize, is primarily for the Christian Church and for the education of its sons. Of course, those outside will not be refused admission, but this is the object held in view by the Missions.

Academies and colleges

Education for sons of the church

In regard to theological instruction, the pastors and evangelists of Korea will come from two

sources; from the leaders of groups who have developed into Mission helpers, and from the graduates of our schools and colleges. Necessarily, for these, two classes of instruction are being provided. For those who have graduated from the helpers' classes a five years' course has been arranged, and for those who graduate from our colleges, it is planned to eliminate from this those studies that have already been covered in the academic and college work, and to provide a three years' course. At the present time there are, in Korea, two such theological schools: one being the Biblical Institute, situated at Seoul, under the care of the Methodist Churches, of which Dr. George Heber Jones is president, and the other, the Theological Seminary of Pyeng Yang, which is to provide ministers for the Presbyterian Churches, and of which Dr. Samuel A. Moffett is president.

Theological instruction

From the very beginning of the work, the need of a Christian literature has been a felt want. Bible translation was very early begun, and even in 1887 the Gospel of Mark was prepared by the Rev. H. G. Appenzeller and the writer, and printed. As early as possible, missionaries were asked to give considerable of their time to this important work, and latterly several have been set aside, to undertake this almost exclusively. Even as early as 1888 a Korean Religious Tract Society was organized, and, assisted by the Religious Tract Society of London and the

Christian literature. Bible work

Tract societies

American Tract Society, but in the main drawing its funds from the missionaries and the native Church, it has been publishing and disseminating tracts of an evangelistic and instructive nature. The Methodist Mission early founded the Tri-lingual Press, which has all these years been doing a quiet but effectual work, in printing Christian literature, school text-books, and Bibles for the Missions. While their plant has not been large enough, nor sufficiently supported with funds from home, to be in a position to do all the work for Korea, they have nobly borne the burden and heat of the day, and it is to be hoped that they will be so thoroughly equipped that they can meet the needs of the field.

Methodist press

Various attempts have been made for providing a religious press in the vernacular, and the *Korean Christian Advocate,* and the *Christian News,* as well as a theological quarterly, and a Sunday school monthly, have, all of them, had wide circulation, and have done no little good in spreading abroad the truth and sowing seed. In fact, the Church has so largely taken in hand this work, that a Christian tone has been given to the secular press, and in the fall of this year, 1907, we find that prominent characters in serial stories, that are now being published in the daily and weekly press of Seoul, are Christian, and that their very actions and words, as detailed in the stories, are preaching the Gospel. A strong move has, of late, been made, for the unification of efforts and thus improving the re-

Religious and secular press

ligious press, and at the present time we have a union weekly, the *Christian News,* a union Sunday-school publication that provides lesson-sheets for the whole Church, and a theological quarterly, all of which are almost on a self-supporting basis.

Work for women

In regard to work for women, the strict seclusion of India and Turkey is not maintained, and it has been found that, for instruction and medical treatment, many of the native women will consent to meet the male doctor and clerical worker. As a result, we have not been forced to establish everywhere separate hospitals and dispensaries for women, nor to give such great prominence to "zenana" work, as they have been forced to do in India. However, our lady evangelistic workers are much better able to meet the women, can have larger classes than the men, and can accomplish a vast amount of good. To gain an entrée into homes, and get in close touch with the higher classes, our lady evangelistic workers are almost indispensable. At the present time, in the tremendous pressure of the evangelistic work, the aid given by the lady workers is absolutely necessary, and, during this year, 1907, one Mission alone, at its annual meeting, asked for twenty more women, to be sent at once.

In the main, the work for women is carried on along the same lines as that for men, Bible classes for leaders, for members and local classes.

At several large centres, separate hospitals and

dispensaries, mainly under the care of the Methodist Churches, have been established, and here large numbers of dispensary patients are treated, and the successes in hospital work help much to keep up the good name that medical missions have won in Korea.

Women's hospitals

There is, however, a very important branch of work in which lady missionaries are indispensable, namely, in girls' schools. As in all Oriental lands, the education of women in anything besides culinary and other household arts was not considered necessary, and it was comparatively rare to find any who could even read the native character, except in a few sections. The introduction of the Bible, and consequently the increased respect and consideration accorded to women, has made girls' schools a necessity.

Girls' schools

While in the beginning only the children of the poorest, little starving waifs in the city, who were considered as useless, and who would otherwise have been sold as slaves, or cast out to beg or starve, could be obtained for our girls' schools, and even the daughters of the first converts did not then enter; to-day, not only are our schools crowded with the children of Christians, who are willing to pay for board and clothing, and in some cases tuition, but even the heathen people are begging and entreating us to take their girls or to establish more schools.

Instruction for women and girls is provided for in four ways.

First, as far as possible, primary schools for girls are being established by our churches, self-supporting like the other primary schools, and under the care of those in charge of the boarding schools, and taught by their graduates.

Four kinds of girls' schools

Second, at convenient seasons during the year, summer and winter, girls' schools are held, to last for periods of about three months each, to which those girls who cannot be spared for continuous study are sent, and these schools are also made entirely self-supporting.

Third, it has been found necessary to meet the demand for some instruction for young married women, and widows, in Christian families, and it has not been thought that this could best be done in the schools just mentioned, and for them separate schools at convenient seasons have also been established, and at these instruction is also given in elementary branches in household work and hygiene, and in the care and training of children, as well as in the Bible.

Fourthly, for the graduates of our primary schools, and for all those demanding a higher education, girls' boarding schools, under the care of competent teachers, have been established in the main centres.

More than twenty years ago, a native, seeing the various methods employed by the missionaries, to convert Koreans, ventured to suggest that the first and main effort should be to win the women, saying that if the mothers were Christians, the whole nation would be won, and so in these different ways are the

missionaries endeavoring to train up Christian, educated mothers, to bring the whole people to Christ.

Y. M. C. A.

Early in the beginning of this century, it was felt that the time had come for the establishment of some special means, that would aim at reaching the young men of the upper class, and a request was sent to the international Y. M. C. A. They responded almost at once, and the wisdom of the effort has been clearly proven in the marked success that has followed their work. Despite the fact that they were compelled to begin, and—up to the present—to carry on their work in inadequate quarters, poorly equipped, they have been crowded to their utmost capacity. The young men have responded admirably to the suggestion that they should raise their share of the needed funds, and through the generosity of an American a fine building is now in course of erection. One incident in this connection is worthy of note. In purchasing the necessary site, when nearly all the funds available had been used, it was found that one corner lot on the main street must still be purchased to complete the site, and it was learned that this was owned by a General Hyun, who had always been a friend to Americans, but had shown no interest in Christianity. Instead of approaching him through a real estate broker (the regular procedure) we determined to call on him in person, and, telling him an American Christian man had given $30,000 toward the Y. M. C. A. building for the use of the young Koreans, and that for this we

had purchased the property on two sides of his corner lot, and that we now found that his lot was also needed, we asked at what price he would dispose of it. He at once replied that if an American gentleman gave $30,000 for a building for his people, the least he could do would be to make a donation of his small lot, and that he would have the proper deeds made out and sent around to us. This lot, at a low estimate, was worth $2,000. Remembering that the wage-rate here is from fifteen to twenty cents a day, for a laboring man, this would represent fully a purchasing power of $20,000 in America.

Bible study

In speaking of forms of mission work anywhere, and especially in Korea, it would not be right to omit to mention the ready assistance that has been given by the Bible societies. Various claims as to priority have, at times, been made, but in their efforts to help work in Korea, from both China and Japan, we find that the parent society, the British and Foreign, together with its two strong and vigorous children, the American Bible Society and the National Bible Society of Scotland, has rendered valuable aid.

They have always been ready to print and circulate the Scriptures, and have unitedly assisted in the translations.

The Bible work is under the care of a Bible committee, composed of representatives elected from the various missionary bodies, and advises and controls the translating through a board of translators elected

by them, and directs the printing and circulation with the assistance of the Bible Society agent, or agents.

Bible translation

As has been noted above, the translation of the Bible was considered of prime importance, and early received attention from individual missionaries. The necessity of unifying all work in the land having been demonstrated to the writer by Dr. J. C. Hepburn in 1887, a Bible committee, at his suggestion, in the summer of this year was organized, when the Rev. H. C. Appenzeller, Dr. W. B. Scranton, and the writer were appointed translators, and on this board Mr. Appenzeller served until his untimely death, which he met in his endeavor to meet an appointment on this board. It is impossible here to name all those who have from time to time assisted in this work—suffice it to say that for a short time Pastor Malcolm C. Fenwick, Dr. George Heber Jones, the Rev. Mr. Trollop, and others have assisted.

The Church of England, to which Mr. Trollop belonged, since his return home, have been unable to spare any of their number to assist. The Board at present consists of Rev. Dr. J. S. Gale, Rev. W. B. Reynolds, Rev. Alexander Pieters, and the writer, together with a number of native assistants. It may seem that this work has been slow, but when we compare the time of the commencement of Missions in Korea and the completion of the permanent New Testament with the same dates in other lands, we find that the New Testament in Korea was completed a

little sooner than even in Japan. In addition, it must not be forgotten that it takes considerable time to decide on the best translations, and with the original versions in hand, it has been the effort of the committee to give as near as possible an exact translation of the original Hebrew and Greek in the best idiomatic, every-day Korean.

The pressure of the evangelistic work, and the enforced absence of translators, owing to sickness, have, of necessity, much delayed the work, and yet the permanent New Testament has been issued, and of the Old Testament Genesis, 1st and 2d Samuel, Psalms, Proverbs, and Ecclesiastes. Individual work has been finished on Exodus, 1st and 2d Kings, and Isaiah. By individual work is meant that specified books are assigned to different members of the Board for the preparation of the first translation and these are then brought before the whole Board, and in session carefully worked over, verse by verse. On account of the press of the work and the crying needs of the Church, these individual versions have been at times printed for temporary use, to be withdrawn at once on the appearance of the Board's authorized version.

It is noteworthy that self-support principles have in part been carried out here, both in sale of Scriptures and in colportage, and it has been the aim of the missionary to keep the price of the Scripture slightly above the cost of production—of course not reckoning the cost of trans-

Sale of Scripture

lation—and not to sell them below cost, and we find that the native, on his low wage-rate, is so eager to buy the Bible, even at a cost of from twenty to fifty cents, that in the spring of 1906, when a new edition of 20,000 copies was ordered, they were sold out before a word was printed.

The Nevius system and its adoption by the Missions has certainly worked well in Korea, and seems to have developed a remarkable sturdiness and activity among the members. Not only have they proven themselves generous almost to the extreme when it comes to subscriptions for church buildings, and for evangelistic and educational efforts, as well as for foreign Missions, but this zeal for the work has shown itself in days of service pledged—a custom which, I believe, is peculiar to Korea. At the large classes and meetings, not only are collections of money received, but an opportunity is given for individuals among the laity to pledge a specified number of days which they will give to active evangelistic work during the following year, and of course such days are to be in addition to any regular or Sabbath work.

Of course, all are not free to give any entire days of labor, but those who are, such as artisans, who are employed by the day or week, heads of firms, and those whose time is more or less at their own control, will pledge from one to sometimes four, five, and even six weeks for specified work of this kind. At a recent class in Seoul, where there were probably some two or three hundred people, enough days were thus

pledged to total up six years' work of one man. Of course, where the classes are larger than these in Seoul, the total of days given will be correspondingly increased. All this work is under the direction and guidance of the missionaries and helpers in charge of the district, but in a peculiar way has it been demonstrated in Korea that from the very start the growth of the Church has been due to their "laymen's movement."

Another salient feature in Missions has been the co-operation between the various bodies engaged.

Co-operation of Missions

Almost immediately on the arrival of each new Presbyterian Mission, advances were made so that never could it be claimed that two Presbyterian Churches were working separately in Korea, and to-day, while there are four Presbyterian Boards, ecclesiastically they are one, and have just taken the first real steps towards a self-governing, native Church in the organization of a Presbytery for the Church of Jesus in Korea.

The two Methodist Churches are also working in harmony and in theological instruction in one institution. A further step toward union has been successfully made in some stations where the Presbyterians and the Methodists have united in medical and educational work, and, as was above noted, in the religious press.

Steps are also under way, looking toward the establishment of a union publishing house. Some of us look forward to even more extended and perfect

union than this, and we hope that the forms and methods of mission work, here described, will result in our seeing, even during this generation, the Hermit Nation Christianized, a self-supporting and self-governing Church of Korea.

It seems to me that I can see plainly before me to-day a new Korea—a nation emancipated, completely emancipated, politically, intellectually, spiritually, from a thraldom of misrule, ignorance, and superstition—a Christian Korea.

I see, in the future, schools, Christian in teaching—in teachers—in *esprit de corps*—in every town and village, with academies and high schools in the principal cities, and in every city of the land self-supporting Christian hospitals.

I see an effective corps of women evangelists, Bible readers, deaconesses, ministering to the suffering and bringing light and cheer to the dying—here and there, all over the land, institutions of mercy, giving practical illustration of the love of Christ.

I have a vision of Christian homes, Christian villages, Christian rulers, and a Christian government; and guiding and influencing it all, I see an organized Church, with a competent, well-trained, thoroughly consecrated native ministry—a united, non-sectarian Church of Christ, where there are neither Methodists, Presbyterians, Episcopalians, Jew nor Greek, Barbarian, Scythian, bond nor free, circumcised nor uncircumcised, but Christ is all in all.

I see this nation, reaching out strong, glad arms of

influence—to China on the one hand and to Japan on the other, softening the prejudices and conservatism of the one, and steadying the faith of the other; the three joining the great circle of Christian nations who praise the Lamb for ever and ever, and hail Jesus King of Kings and Lord of Lords.

V

THE PAST AND PRESENT OF MISSIONS IN KOREA

THE past of Missions in Korea can be told in comparatively few words, unless we include the work done by the Romanists and carried on for one hundred years before Protestant Mission work systematically began in the peninsula. In the year 1782, some Koreans, having secured Chinese books that told of Christianity, sent to Pekin to inquire further. There, in 1783, the first Korean was baptized and named Peter. Two hundred years previous to this, Romanist missionaries, following in the wake of the Japanese army, had administered the sacraments to the Japanese who professed a faith in Christ, but we find no record of a result of any seed-sowing which may have been done among the Koreans.

Early Roman Catholic work

Peter, who was baptized in 1783, was seized, thrown into jail, and suffered martyrdom in 1791. Others, nevertheless, sought baptism. Prominent among them, were Paul and Jacques Kim, who were extremely active in spreading a knowledge of the truth, so that in the first ten years after the baptism

of Peter, it is estimated that there were over four thousand followers of Christ among the Koreans. The leaders, following what seemed to be the indications of such books as they had, established a full hierarchy for themselves, and at the first opportunity which offered purchased for one of their number a position with the embassy to Pekin, that they might secure more books, report what they were doing, and get instructions. Here they were carefully taught in the Roman Catholic system and in what points they had erred from it, were given crosses, rosaries, and tracts, and instructed as to the preparation of wine from grapes, so as to be ready for the arrival of a priest when he should come, but were forced to return alone.

A Chinese priest was unable to enter before 1794. As was natural, the new religion met with much opposition. Destruction of the ancestral tablets, and the announcement that Christians could not worship their ancestors, seemed to the Koreans striking at the very foundation of their moral system. Persecutions early broke out, and the history of the work of this Church in Korea is a record of almost continued persecution from the year 1800 to 1866.

Persecutions

The first general persecution arose in 1801, and while they have been almost continuous up to 1866, they have broken out with more persistent vigor at times, notably in 1826 and 1839.

As might be expected, some were not able to stand

the persecution, and recanted, but hundreds, perhaps thousands, willingly gave their lives rather than deny Christ.

Most of them met their death outside the little west gate, and on the hill not far from this site a Roman Catholic Church has since been erected. Efforts were made from time to time by French missionaries to enter the land, but they were unable to do so until the year 1835. As has ever been the history of the Church, these very persecutions, by the scattering of the people and the brave confession of the martyrs, simply tended to more widespread diffusion of the faith and the increase of the number of Christians.

At first secretly, but since the opening of Korea by treaty more publicly, their work has been steadily pushed forward until, in 1901, the reported number of Roman Catholic Christians was over 42,000.

Of course, in Korea, this Church follows the same methods of church work and enumeration as elsewhere. A formal adherence will warrant baptism, and all baptized infants are included, so that these numbers will represent many who might not be reckoned even as adherents by the Protestants.

Early Protestant efforts

Gutzlaff, 1832

It may be said that the past of mission work in Korea, on the part of the Protestants, is nothing, but in treating of the same, we must not omit to mention the work done by Gutzlaff, Ross, and others, and the attempt made by Thomas. As early as 1832, the intrepid Prussian pioneer missionary Gutzlaff landed, and

spent a month on the island in Basil's Bay, disposing of Chinese Bibles and other books. Of the result of his work we have no record.

Rev. Mr. Thomas, 1866

The Rev. Mr. Thomas, of the London Missionary Society, became interested in the Koreans, and with the help of natives who had gone to China, studied the language, and applied to the above society to be sent to Korea early in the sixties. The London Mission at first declined, but afterwards consented to his going, and just as he was about to start in 1866 he heard of the prospective departure of the ill-fated American schooner, *General Sherman,* and applying for passage, he was offered free transportation if he would act as interpreter. This he consented to do, but, with the rest of the crew of this ship, was never heard of after they reached Korea, and it is pretty definitely established now that all on board met with death at the hands of the Koreans. It is conceded by the Koreans that one of the people from the *Sherman* spoke Korean, and earnestly entreated that he might be taken to Seoul, where he could explain everything, but his entreaties were not heeded. As it is said this man claimed to be a Mr. To, it was doubtless the Rev. Mr. Thomas. This Mr. Thomas was a Scotchman, and the next pioneers in mission work to Korea to be mentioned are also Scotch; the Revs. Ross and McIntyre, of Mukden. These two indefatigable missionaries, noting the yearly passing back and forth of the Korean embassy through Mukden, began

Ross and McIntyre

the study of the language. In 1877 Mr. Ross was able to publish an English-Korean primer, and he and Mr. McIntyre translated a number of the Gospels, and later the whole New Testament, which was published by the Presbyterian Mission Press, in Shanghai. Under the work of these two men not a few Koreans professed faith in Christ, and commenced work among the Korean villages on the China side of the Yalu. Among the early converts was a Mr. Soh Sang Ryun. After his conversion he stayed a while, assisting in the preparation and printing of books, and finally told Mr. Ross that he must take a few books and go home and tell his friends about the Saviour of whom he had learned. Mr. Soh spent some little while travelling around the northern province, preaching and distributing books; visited the capital, where he found quite a number who were at least willing to hear what he had to tell; and later settled with his family at the village of Sorai or Pine Stream, in the county of Chang Yun, on the Yellow Sea. Here he preached and lived Christ, and laid the foundations for the work in this village that has since become world-renowned. Such were the beginnings of mission work in the land of the Morning Calm, and while the efforts put forth were but meagre and feeble, the results gave a promise of the speedy dawn and morning light that flood much of the land to-day.

Soh Sang Ryun

Up to the year 1876 Korea sedulously maintained

her position as a hermit nation, positively forbidding any intercourse with outsiders on the part of her people, and as far as possible prohibiting the landing of all foreigners on her shores. Her reception and treatment of those who came had been consistent. The Frenchmen who were wrecked from the man-of-war *La Gloire* were fed and treated well; the priests and French soldiers who intruded were beheaded or driven out. Foreigners who, through stress of weather or other circumstances beyond their control, were cast upon her shores, were entertained and treated kindly, but men who tried to force themselves upon the Korean people against their will, either by disguise or force of arms, must be treated as the enemies of the land.

Treatment of foreigners before 1876

A like contrasted treatment was meted out to American sailors on the one hand, who, being wrecked on the coast of Whang Hai Do, were fed, clothed, escorted to the Chinese border, and helped on their way to Pekin, and the officers and crew of the *Sherman*, on the other hand, who intentionally intruded up the Taitong River, were massacred.

In the fall of 1875, some sailors from one of the Japanese cruisers, sailing in the neighborhood of Kangwha, on landing to obtain water, were fired upon, and, returning the next day, inflicted punishment upon the Koreans for protecting their own coasts. Storming the fort, they seized and held it for two days. In the spring of the following year, several vessels of

Treaty of 1876

the Japanese fleet, arriving in the vicinity of Seoul, with a view to making a treaty, if possible, were led to consider that their project might be successful when they learned of the spirit manifested by the King in the previous fall, when he had reprimanded the soldiers of Kangwha for having attacked unarmed, peaceably inclined people, and had degraded and exiled the officer who had been in charge.

After considerable time consumed in settling preliminaries, the first treaty was signed with Korea in the spring of 1876, and several ports were opened to Japanese trade, and a Korean embassy was established in Tokyo. European powers endeavored to secure equal advantages, but it was not until 1882 that Korea was opened to the West, and that, too, by Admiral Shufeldt (then Commodore) of the U. S. Navy. This was certainly a signal for the Churches of the West to enter and begin the propagation of the Christian faith. In spite of this definite call, the almost inexplicable fact remains that two years and more elapsed before any church was ready to heed and obey. The Presbyterian and Methodist Churches practically arrived at the same time; the Methodists having sent Dr. McClay, of Japan, to overlook the field, preparatory to starting work in 1884, and the Presbyterians, having wired Dr. H. N. Allen, then in China, to begin work in September of the same year. While then, in the matter of the settlement of permanent

Methodists and Presbyterians first on the field

workers, the Presbyterians were perhaps a few months ahead, to all intents and purposes these two Churches were together in beginning work in this land, and have been permitted, hand in hand, to push forward the work, and to share in the triumphs of the Cross. Dr. Allen arrived in September, 1884, procured property, and settled in Seoul, next to the U. S. Legation.

It is not easy to clearly mark out any periods in Korean mission work. From the very beginning, we have been permitted to see results, and the work has been steadily progressing with an ever-increasing momentum up to the present time. Nevertheless the way in which reënforcements and means have been provided by the Church at home lends itself to a division into four periods: first, the initial or preparatory period; second, the period of expansion; third, the beginning of large harvests; and fourth, the period of large harvest and great ingathering.

First period: wide seed-sowing

First, the initial stages and beginnings. The two Churches beginning work in Korea, the Methodist Episcopal and Presbyterian, sent as their first workers three physicians and two clerical men, four of whom were married, and one single woman, namely: Dr. and Mrs. Allen, Rev. and Mrs. Appenzeller, Dr. and Mrs. Scranton, Dr. and Mrs. Heron, Rev. H. G. Underwood and Mrs. M. F. Scranton.

The first step was to learn the language, and as there were no helps in English, the preparation of

helps, grammars, and dictionaries was absolutely necessary.

As has been noted, we early endeavored by every possible means to get in touch with the Koreans, and while making use of tracts and books in the native script, which had been prepared in China and Japan for seed-sowing, we were compelled early to attempt the preparation of simple tracts for a more widespread work. While Messrs. Ross and McIntyre had translated and published the whole New Testament, we found that there were too many words of Chinese derivation in this version to make it suitable for use at the capital or in the southern provinces. Though it might be of much service in the extreme north and among the thousands of emigrants who had settled across the Chinese border, there were altogether too many Chinese words and derivatives, not only for the common people, but even for the educated, at least for the capital and south of it, and so a new translation had to be undertaken.

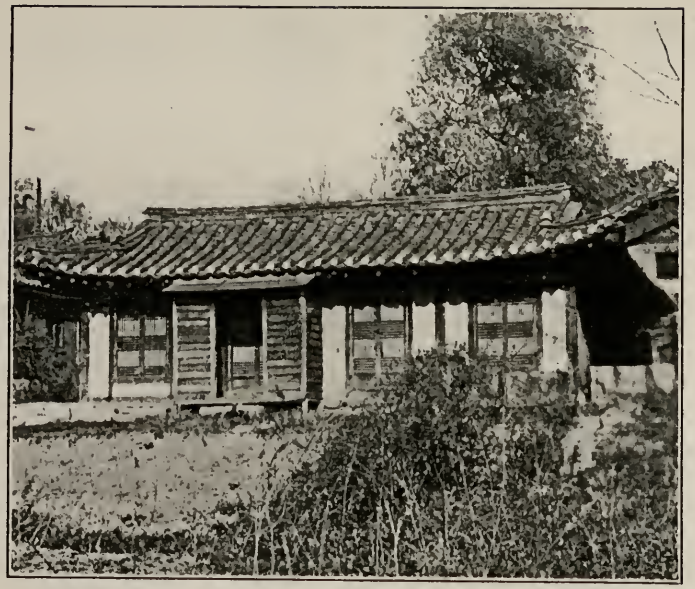
A reaction had set in since the persecutions of 1866, and the general trend of opinion of the court and high officials was that anyone who cared to might follow the new religion. The old law of death to the Christian had never been repealed, but it seemed plain that it was not to be enforced. Still, missionaries and natives knew not how far to venture, and the first converts in July and the fall of 1886 were baptized behind closed doors, and all, natives and foreigners, felt that it was, perhaps, at the risk

of their lives. A little later, street services in the smaller lanes and by-ways were undertaken with impunity, and so larger buildings on the main streets were soon purchased, where comparatively large gatherings were held. In the homes of the missionaries regular Sunday services were gradually developed, but at the start, both from lack of knowledge of the language as well as inability to appreciate on the part of the audience, such services were very informal; only gradually, as we became more proficient in the language, and as our audiences were better able to appreciate the true idea of worship, did we attempt to have more formal services.

From time to time, long itinerating trips into the interior were undertaken, sometimes from six hundred to one thousand miles for the whole journey, and native Christians, most of whom had learned the truth in China, were employed to distribute and sell Christian tracts and books. While this was a period of wide seed-sowing, at the same time we were permitted to gather in our first-fruits.

First baptisms

The first converts were baptized in July and September of 1886. About this time Mr. Soh Sang Ryun brought us word of the good work in the village of Sorai, where he lived, and where he said there was a small company of Christians, and earnestly entreated us to visit his home and oversee the work. This we were unable to do at that time. In the following spring, a delegation of the Christians in this village waited



THE FIRST CHRISTIAN CHURCH BUILDING IN KOREA.
Presbyterian Mission, Seoul.

MR. SOH SANG YUN,
One of the Three First Christians in Korea and the First Christian Pastor.

upon us, seeking baptism. They were examined before the whole Mission, and finding they had been believers for some years, and were able to state intelligently the ground of their faith, the Mission unanimously decided that three of them should be admitted to the Church by baptism. Among these three was Mr. Soh Kyung Jo, the brother of Soh Sang Ryun, the man who had been so prominent in the development of the work in Whang Hai Do, and the leader at Sorai.

In the fall of 1887, the first itinerating trip was taken, and reached from Seoul through Song Do, Sorai, and Pyeng Yang to Euiju on the Chinese border. At this time it was found there were seven ready for baptism at Sorai, and the rite was administered to them.

The notable features of the early days of mission work were the willing ear the natives gave to the missionary everywhere, their kind treatment of him as a *guest* from abroad, and the freedom, often eagerness, with which they purchased the books he offered, and these have, indeed, continued to this day. Throughout the whole of the northern province it seemed evident that the wide seed-sowing that had been carried on from China, and the books that had been circulated, had had their effect, and the opportunities for effective work seemed more numerous in that direction than elsewhere. While, therefore, natives were employed to distribute and sell books in other parts of the land, the efforts of the missionaries

were mainly directed thither, and their trips were almost entirely toward the north. A most promising work was opening up at Euiju, and at one time there were gathered at this city from the surrounding villages and counties men to the number of over one hundred who asked to be received into full membership.

Of this number some thirty, who had been believing for over a year, received baptism in the spring of 1889. This infant Church, however, was not visited again for two years, and we feared much that these babes in Christ might be led astray, but we were rejoiced to hear in letters received by the writer from Messrs. Gale* and Moffett, in 1891, of the good condition of the work at that date, after so long a period of neglect.

Other missionaries, at a later date, visiting this section, were unable to find many of those who had been received, and these very same men later spoke

* March 24, 1891, Mr. Gale writes: "I am surprised to find the result of your work as seen in Euiju and the surrounding villages. The people here are wonderfully awakened. We have not seen all the baptized members yet, but those we have seen are fine. Your accounts of Euiju to me have been more than realized." Under the same date, from the same place, Dr. Moffett wrote: "I now understand why you laid so much emphasis upon the desirability of opening this place. It makes my heart glad to see the interest these people have in the Gospel and with what freedom they talk of it. How much work they have done! I feel more enthusiastic over the work here than I have over anything yet seen." On May 9th from Gensan he writes: "I am more than ready to agree with all you have said about the importance of opening Euiju first of all."

more discouragingly about the work in this section. But when it is remembered that the people gathered at this time were not chiefly from this city, but from the surrounding villages and counties, and some from long distances; that they were left so long unshepherded; that no accurate record was kept of their residences; and that Koreans move so freely from point to point, it is scarcely to be wondered at that, several years after, little or no trace could be found of this first work, by parties who made only a brief stay.

I have gone into this with some particularity, because of the fact that the steadfastness of the Koreans has been characteristic, and I have been desirous of showing that this has been general, as a feature of the converts, from the first.

In 1890, the end of the first period, there were in all Korea, connected with both churches, over one hundred converts, and when this, the work of only the first five years, was compared with the beginnings in other lands, it augured well for future progress, and showed plainly that the Koreans were not so much an irreligious people, when first found, as a people without a religion. As was the case in the Sandwich Islands, so here, God had evidently prepared the way for the true faith by shaking their trust in their old religions.

Second Period—that of expansion:

The receptivity manifested by the Koreans during the first five years of work was certainly a call to the

Church for large reënforcements. The Presbyterian and Methodist Churches, realizing this need at about this time, added considerably to their forces, and a number of other churches sent workers. The Presbyterian Church of Victoria, in Australia, had early been led to start work in Korea, and had sent Mr. and Miss Davies, of Melbourne, to begin the work and organize the Mission in 1889. The life of this enthusiastic, highly-gifted and holy man, one of the most invaluable missionaries who ever came to Korea, was sacrificed to smallpox the winter following, and his sister returned.

Second period: expansion; new stations

The Australians sent substitutes who arrived after 1900, and came in the second period, that of expansion. Settling in Fusan, where Mr. Davies had died, as the headquarters for their Mission, they have been active in this southern province, have a large number of village churches and a flourishing girls' school at Fusan.

Australians: Fusan

One of the earliest additions to our forces in the second period came from the Church of England. The Society for the Propagation of the Gospel, having had its attention drawn to Korea, Rev. Dr. Corfe was consecrated Bishop of Korea, and with Dr. Wiles and a goodly number of young men, arrived and established this Mission.

Church of England Mission

Hospital work in Seoul under Dr. Wiles, and in Chemulpo under Dr. Landis, was early undertaken,

but the balance of the period was naturally spent in learning the language and laying the foundations for wider work.

The interest manifested in the Presbyterian Church, North, naturally spread to the southern Church, and a number of young men applying to their Foreign Missionary Committee, and the funds being provided, Messrs. Junkin, Reynolds, Tate, and Johnson arrived in Korea in the fall of 1892. After consultation with the Presbyterian Church, North, it was decided that the greatest good for Korea would result if the southwestern section of the country were taken for their field.

Canadian Presbyterians

Early in this period the Rev. Mr. McKenzie, of Nova Scotia, who was laboring as a missionary in Labrador, had his attention drawn to Korea, and, although the Presbyterian Church, of which he was a member, and under which he was working, wished to send him as its agent, he felt called to go out as an independent missionary, trusting entirely in God for his support, without any visible human agency to depend upon.

He was wonderfully blessed in regard to means placed at his disposal, and arrived in the fall of 1893. After a very short time, most of which was spent in the village of Sorai, where he made a great impression by his devotion, self-sacrifice, and love for the people, in June, of the summer of 1895, he died after a severe illness.

His life and death had such an effect on the Cana-

dian Church, that they decided to establish a Mission, and, although their workers did not arrive till after the close of this second period, the real date for the beginning of the work of this Church should be from the arrival of Mr. McKenzie.

Almost at the close of this period, which we have somewhat arbitrarily settled as from 1890 to 1895, the American Methodist Church, South, sent the Rev. C. F. Reid and one of their bishops to plan for the opening of a Mission of their Church in Korea. Among the refugees who were forced to flee from Korea at the time of the émeute in 1884, had been a young interpreter in the American Legation called Yun Chi Ho. Escaping into Shanghai, he had been received into the Anglo-Chinese College under the care of the Southern Methodist Church, and after his conversion, showing great promise as a student, he had been sent by them to America, and had graduated from Vanderbilt University in Nashville, Tenn. In the political kaleidoscope it had been possible for him to return, and his marked ability being manifested, he had steadily arisen to the post of vice-cabinet minister, and, as such, he had written to his old teacher, Dr. Reid, asking that the Methodist Church, South, establish a mission and mission schools in the city of Song Do, the residence of one of his uncles. While then certain mission buildings of this Church have been erected in Seoul, the main centre for its work is at Song Do, and its country field embraces the territory adjacent

Southern Methodist Church

to, and included by, the three cities, Song Do, Gensan or Won San, and Seoul.

In considering these two periods of the work in this land, we must not omit to consider the able assistance rendered, and good work done, by several independent and semi-independent organizations that have been at work in Korea. Towards the close of the first period the Y. M. C. A. of Toronto, and a number of individuals in that city, had had their attention drawn toward Korea, and had manifested their interest in the work by sending out the Rev. J. S. Gale (now in connection with the Presbyterian Church, North), the Rev. Mr. Harkness, and Malcom C. Fenwick (now the head of the Korean Itinerant Mission).

The colleges and universities of Canada had their attention turned toward Korea, and sent out, and for some time supported, Rev. Dr. Hardy (now of the Southern Methodist Church in Won San). In addition to this, members of the Rev. Dr. Gordon's Church, becoming interested in Korea, organized the Ella W. Thwing Memorial Mission, sending out as its agents Rev. E. W. Pauling and Mr. Steadman and several ladies. Mr. Steadman has since gone to Japan under the Baptist Mission, and Mr. Pauling, having returned and taken a charge in America, the work of this Mission has, to a large extent, become part of the Korean Itinerant Mission. While many of these brethren are no longer with us, their earnestness of purpose, their intense spir-

ituality, and their fervor have left their mark on those foreigners and Koreans who came in contact with them.

Third Period—that of the beginnings of large harvests:

The periods thus far have naturally fallen into fives, from 1885 to 1890; from 1890 to 1895; and that which runs from 1895 to 1900 marked very clearly the beginnings of the in-gathering as a result of the widespread seed-sowing. The previous periods had shown plainly, as has been said, the marked receptivity of the Koreans, and had led us to expect that ere long rich harvests would be gathered. The main seed-sowing had been done, both from China and from Seoul, toward the Northern provinces, and here were harvested, not only the first-fruits of this great ingathering, but in the main the results in that section have so overshadowed anything in the South that a proper account of this period would seem largely a simple account of the work of the Northern Stations.

Third period: The beginnings of large harvests

Messrs. Lee and Moffett, and later Dr. Hall and Mr. Noble, had settled down in the city of Pyeng Yang, commonly called "the worst city in Korea," and at first, as Mrs. Bishop in her book remarks, "Christian Missions were unsuccessful in Pyeng Yang. It was a very rich and very immoral city. More than once it turned out some of the missionaries, and rejected Christianity with much hostility. In six years the Presbyterians only numbered

twenty-eight converts, and the Methodist Mission was broken up for a time."

As, however, noted in the previous chapter, after the battle of Pyeng Yang, in 1894, and the close of the Japan-China war, a change came in this great city, and, consequently, in the surrounding country. Instead of meeting with hostility, the missionaries were accorded the place they had won in the hearts of the populace. At a time when it was hard to know upon whom one could rely, it was soon found that the missionary could be trusted. This friendly attitude on the part of the people was at once followed by a large increase in the number of inquirers, and a consequent proportionate increase in the number of those admitted as catechumens, who, after a year's probation, might be received into the Church. The developments at this time may then be largely gauged by the reports of the next four years from this section.

It might be well, at this point, to quote from the Annual Report of the Pyeng Yang Station at the close of this period, which will show what is meant by the term "self-support."

"Again, this year, advance has been made toward self-support. By the term self-support, we designate the goal toward which our efforts are directed, viz., the entire support of the Korean Church by the people, when in addition to erecting their church buildings, and providing current expenses as they now do, they shall, after men are ready for ordination to the

ministry, also furnish the salaries of their native pastors.

"This year, as last year, all churches and chapels brought to completion during the year were erected without foreign aid and all churches have provided their current expenses. As steps in advancement this year we note;—that more helpers, men who, though unordained, are working as pastors on circuits among the country churches, are now being provided for, only six out of nineteen receiving aid from foreign funds; and that a large number of schools are being supported, only five out of thirty-five country schools receiving foreign aid, and this to the amount of one half and less of the expense incurred."

Now let us turn to a few of the figures. In 1895 there were in the city of Pyeng Yang 20 church members; in the province adjacent 73 baptized persons; and for the whole territory four church buildings wholly or partially completed. In 1896, 150 were added to the Church, and the preaching places had increased to 22. In 1897 the report is 377 church members with the startling figures of 1,723 catechumens, 69 preaching places, and 14 new church buildings provided by the people.

In 1898 the report was for the past year 697 added to the Church, making a total membership for this section of 1,050 meeting together in 121 self-supporting churches, with 3,440 enrolled catechumens, who had built during the year 44 new church buildings and had contributed $1,438.00 (U. S. money). In

1899 we have still greater additions, giving us 1,182 church members, meeting in 153 self-supporting churches with 7,433 adherents, who had built during the year 38 new church buildings and had contributed $1,890.96 (U. S. money).

In connection with Seoul Station there were 105 regular meeting places, 1,102 communicants, 2,800 adherents, and during this period separate stations were set off at Tai Ku and Pyeng Yang. These were indeed to the missionaries and to the Church at home stirring times, and as far as it was able the Church in America tried to meet the opportunity by sending re-enforcements.

The figures that have been given are not complete and do not represent the entire work of all the Missions, but they were startling enough to call forth loud doxologies in both Korea and America.

Much as we were rejoiced by the results during the third period, and much as from them we were led to hope for the future, the results during the few years of the new century have far exceeded the brightest dreams and hopes of the most optimistic of our number. Certainly such results as these called loudly for added workers and for zeal on the part of the home Church, and had the response been in any way proportionate to the fruits that had been gathered in, the tale that is told to-day would have been more than doubled.

Fourth period

The following table of only partial statistics will give some idea of the growth.

Year.	Churches.	Preaching Places.	Communicants.	Adherents.	Contributions.
1901	216	284	4,699	16,437	$5,323.02
1902-3	252	329	6,395	21,664	7,475.79
1903-4	267	353	7,916	23,356	8,222.06
1904-5	321	470	9,761	30,136	13,528.67

This table, partial though it be, confronts us with astonishing figures and makes us realize that he who said that Korea was "the missionary marvel of the age" was certainly not far wrong. For the past year we have been able to get statistics from other churches, giving us a total of 642 churches, 1,045 meeting places, 18,964 communicants, 99,300 catechumens, with a total contribution of $53,197.85. Making a conservative computation from known facts as to the work of the other denominations, we are safe in saying that there are in Korea to-day over 1,000 self-supporting churches, with a communicant membership of almost 30,000 and with over 120,000 adherents, and that they have contributed during the past year nearly $80,000 U. S. gold.

These few figures will certainly give us some little idea of the work that is in progress in that land, and while we may fully realize that a good beginning has been made, let us not fall into the mistake of thinking that the work is all done. Certainly, with 120,000 adherents, there is a noble army to be led in winning the whole nation, but they must be provided with leaders, and how far can the small force at present on

the field cope with these needs? In addition to this, 120,000 is a goodly number, but we must bear in mind that given the thirteen millions of people for the land, there are 12,880,000 yet to be reached, and it behooves God's people to recognize the open door that is placed before them and take advantage of this opportunity.

Not only is this so, but in a marvellous way the hearts of the people have gone out to the Americans and the American missionaries in that land. The Korean, from even the Emperor and the highest official down to the lowest coolies, trusts the American and the American missionaries. Certainly the open door is plain before the Church, and in a marvellous way through His providential workings God is saying, "Go work to-day in my vineyard." Opportunity

To cope with this rapidly growing work, the Missions in Korea have less than 60 clerical missionaries, 10 male physicians, 4 lady physicians, and only 32 other single ladies to carry on the work among the women.*

* The Directory of Protestant Missions in China, Japan, and Korea, published 1907, gives the following figures:

Clerical Missionaries.	Male Physicians.	Lady Physicians.	Other Single Ladies.	Wives of Missionaries.
49	10	4	32	53

Since the publication of the above the following additions have been made:

Clerical Workers.	Male Physicians.	Other Single Ladies.
7	1	3

When it is remembered that the newness of the work and the necessary care that must be exercised have not thus far allowed the ordination of many native pastors, and that the present force would only be less than eighty pastors for more than a thousand churches, and that the yearly increase in membership largely brought about by the activity of the laity would give more than sufficient churches if this were the only work that these eighty men had to do, the tremendous need of immediate and large reënforcements will be apparent to everyone. To-day is Korea's crisis hour. To the American Church in a peculiar way has been given the opportunity of winning this nation for Christ, and it is for the Church in America to say whether she will take advantage of the present opportunity or not.

VI

THE WORK OF THE DENOMINATIONS

THE work that has been done thus far in Korea has been in the main shared by the two great branches of the Church of Christ known as Methodist and Presbyterian. As has been said, these two almost simultaneously started missions, and they have so shared the work in many departments that the history of the one cannot be told without the history of the other. It is the province of this chapter, however, in a particular way to deal with the work of the different denominations.

In February, 1884, a friend of missions offered the Presbyterian Board six thousand dollars with which to start a Mission in Korea and early in the spring Dr. J. W. Heron received his appointment, but Dr. H. N. Allen being in Shanghai, and as, owing to sickness, it was not deemed wise for him to return to his former station in China, the Board cabled to him to go straight to Korea, and he arrived there in September of that year. He was joined the following spring (April 5) by the writer, and in June by Dr. and Mrs. Heron.

The émeute of December 5th to 8th had occurred in

the previous year, and as a result of the good offices of the doctor a building was set apart for the Royal Hospital, which was opened in February, 1885. Dr. Allen's services being in constant requisition at the palace, and her majesty, the Queen, desirous to avail herself of the benefits of Western medical service, Miss Annie Ellers was appointed and arrived in Seoul July, 1886, to take up her duties as medical attendant upon the Queen, and received many proofs of affection from her. She continued to hold this position till her marriage to the Rev. D. A. Bunker, soon after which Miss Lillias S. Horton, M.D., arrived to take her place.

Seoul was naturally the centre from which the Mission began its work, and here at an early date an orphanage was started and medical school work inaugurated. Miss Hayden arriving about this time, the girls' school, which had been started by Mrs. Bunker with one little orphan girl, was placed in her care. It was at this time that the Mission was reënforced by the arrival of the Rev. D. L. Gifford, followed soon by Rev. S. A. Moffett, Miss Doty, and the Rev. and Mrs. Wm. M. Baird. The possibility for a little expansion now presenting itself, since, as has been noted in a previous chapter, the work toward the north seemed to be developing so well, the southern port of Fusan was fixed upon as the site for a new station, and Mr. Baird and Dr. Hugh Brown, who had arrived about this time, were sent to open work here. Dr. H. N. Allen leaving for America in 1888, and

the Mission suffering the loss of Dr. J. W. Heron, who died in 1890, Dr. C. C. Vinton and wife came to fill this vacancy. The following year the Presbyterian Board sent out six men, and the Mission was ready for a further extension and Won San was opened. Later, on the arrival of the Canadian Presbyterian Church, this whole station, with its plant and native workers, was handed over to them and placed under their care.

There have, naturally, from time to time, been changes in the personnel of the Seoul station, but as at present constituted, the laborers and their work in this station are as follows:

Seoul Station

The city evangelization is under the care of Messrs. J. S. Gale, C. A. Clark, and H. G. Underwood, and is carried on through three churches with their missions and sub-stations: the Sai Mun An or West Gate Church, the First Presbyterian Church in Korea, being under the care of Mr. Underwood, the Central Church, under Mr. Clark, and the Yun Mote Kole in the eastern part of the city under Dr. Gale.

The medical work of the station centres in Severance Hospital under the care of Drs. O. R. Avison and J. W. Hirst, who are ably assisted by Miss E. L. Shields, a trained nurse, who also has charge of the nurses' training school. Medical students and native assistants are also being trained in this institution, many of whom are able to perform minor and some major operations, and some of whom are almost ready for the degree of M.D.

Medical work

The educational work of the station consists of a large number of parochial primary schools, which are gradually being systematized so as to make them centre in the John D. Wells training school, which is at present an academy taking the graduates from our primary schools through a regular academic course. This school is under the care of the Rev. E. H. Miller, who, with his wife and other members of the station, directs and carries on the instruction in this institution.

Educational work

Seoul is the centre for a very large and important country work, which is divided up among the various members of the station: Mr. Welbon looking after that toward the north; Mr. Pieters, toward the south; Mr. Underwood, toward the west. A large part of the southern work of this station is comprised in the provinces of North and South Chung Chong, which is centring round Chong Ju. Here Rev. and Mrs. F. S. Miller, together with Mr. Kegan, are living and opening up the work.

Country work

In efforts to reach the women and raise them from their present condition and give them the benefits that come with Christianity, the wives of most of the missionaries, as well as the single ladies, have done their full share, and it is to be regretted that the limits of this little book do not allow us to give the space that their work deserves. Bible classes in city and country have been held, and itinerating trips made as opportunity allowed.

Women's work

The Seoul girls' schools are now under the care of

Mrs. E. H. Miller, who, with the assistance of the married ladies of the Mission, and such of the single ladies as are not away itinerating, is directing our boarding schools as well as the primary departments.

Miss K. C. Wambold, and Miss E. H. Field, M.D., spend their whole time either itinerating among the Churches or holding classes for the training of Christian women connected with the station, in Bible-class work, or in teaching in our schools. A daughter of the late Dr. J. W. Heron has just taken up work and is teaching in the school.

The territory assigned to Seoul station consists of a belt practically covering the whole width of the peninsula, comprising an area slightly less than that of West Virginia, and in about the same latitude. The population is estimated at nearly 3,000,000, of which fully 1,500,000 come properly as the share of the Presbyterian Church, North.

The work carried on by this Church in this station is in connection with 123 self-supporting churches, 178 places of regular meeting, 1,612 communicants, of which 315 were added last year, and 7,500 adherents, and in 44 schools they have an enrolment of over 750 scholars.

For the care and oversight of this, we have eight clerical men and two physicians with their wives, and four single ladies, and in addition to all the regular work in connection with these churches, it should be remembered that, as a rule, almost the entire time of three of these men has to be given up to Bible trans-

lation and literary work, and Seoul being the centre of the country and of the Mission labors, no small amount of the technical business and committee work of the Mission devolves upon these men.

The second station opened by the Korea Mission was at Fusan. Here, for some time, Dr. Baird lived, and after the death of Dr. Hugh Brown, Dr. and Mrs. Irvin arrived to take up the medical work of this station. Work in the south has not been easy, and that in the north has demanded laborers so insistently that this station has, to a large extent, been a trainer and feeder for stations in the north. Latterly, however, the force has been more permanent. Considering the numbers at work the results have been most encouraging, and during the past year there have been added to the Church 218 communicants, an increase of almost fifty per cent.

Fusan

This evangelistic work has been under the care of the Revs. R. H. Sidebotham and W. E. Smith. The Junkin Memorial Hospital and Mary Collins Whiting dispensary are under the care of Dr. C. H. Irvin. Here a large and growing medical work is carried on that reaches far into the interior.

The territory of this station comprises the Province of S. Kyung Sang, and considering the presence of the Australians, there are left to be evangelized by our Church in this province 750,000 people. As has been often said, this has been the most neglected portion of Korea, but we are able to report

47 self-supporting churches, 520 communicant members, with 2,017 adherents. These churches with their out-stations are earnestly engaged in pushing forward the work, and, as can be seen, are left to the care of but two clerical workers and the assistance that can be rendered by an overworked doctor.

A very promising work among the women at Fusan and a night school for girls has been under the care of Mrs. C. H. Irvin, and has done much to build up Christian homes in this neighborhood.

All this time, as opportunity allowed, continued trips were made toward the north, and in the fall of 1893 Messrs. Moffett and Lee were set apart for work in the northern province of Pyeng An Do. Here they purchased a small property, and living among the people, won a way for themselves and the Gospel they were preaching. Here has been witnessed the most marvellous mission work of modern times, and Christian laymen from America and newspaper war-correspondents from Europe have united in expressing wonder at what has been witnessed.

Pyeng Yang

The following table taken from "Fifteen Years in the Korea Mission," will give some idea of the advance in this station.

September, 1890. 3 baptized men in Pyeng Yang city, 3 reported believers ; no regular meetings, no leadership.
March, 1891. 20-30 Christians found in Euiju, a provincial town.
" 1893. Church organized.
" 1895. 20 church members in the city ; 73 baptized persons

in Pyeng An province; 4 church buildings, wholly or partially completed.

March, 1896. 150 added to the Church; 22 preaching places.

" 1897. 377 church members, 1,723 catechumens, 69 preaching places, 14 new church buildings provided by Koreans.

" 1898. 697 added to the Church; total members in this field, 1,050; self-supporting churches, 121; enrolled catechumens, 3,440; new church buildings, 44; Korean contributions, $1,438 (gold).

" 1899. Church members, 1,882; self-supporting churches, 153; adherents, 7,433; total church buildings, 94, of which 38 were erected during the year, for which the people contributed 3,781.92 yen.

It was soon after this latter date that the work of this province was divided, to be cared for by two stations, and Syen Chun was set apart, and despite this division, the figures for Pyeng Yang station in 1907 were 164 self-supporting churches, with 258 regular meeting places, 6,089 communicants, of whom 1,106 were added during the year, and 20,414 adherents.

For the instruction of the children in these churches, there are 111 schools, of which 110 are entirely self-supporting, with an attendance of 3,075 pupils.

The evangelistic work of the station is cared for by the Rev. S. A. Moffett, D.D., Rev. Graham Lee, Rev. W. L. Swallen, Rev. C. F. Bernheisel, Rev. W. N. Blair. The local work, which is very extensive, is at the present time divided among four churches, central, south, north, and east, with another church to be set off in the west almost at once. The country work is divided into seven circuits, and in both local

and city work, those whose assignment is educational and medical also assist.

The medical work of the station is carried on by the Caroline A. Ladd hospital, under the care of Dr. J. Hunter Wells, and it is interesting to note that there is almost complete union medical work between the Methodist Episcopal and Presbyterian Churches. The latest official report states that the evangelistic opportunities of the dispensary, with its daily changing crowd of new people, can scarcely be overestimated.

Medical

One of the strongest features of the work here, as elsewhere in this Mission, is the system of training classes, which are similar to a Bible Institute in America, and range from those who are just learning to read to those who have studied their Bibles for years. The class for country men reached an enrolment of almost 1,000, the class for the men of the city about 800, that for country women 560, that for city women 300. In addition, country classes in central places were conducted, the women missionaries having charge of 10, with an enrolment of 685, making a total of 192 of these country classes, with an enrolment of 9,650.

Training classes

Here in this station is situated our Theological Seminary, at which the regular students are in attendance for three months of the year. It may be claimed that three months is rather a short time for such work, but when it is remembered that this is three months of steady book work, and that the stu-

dents are then sent back to spend the rest of the year in the practical application of what they have learned, the training they are receiving will be better understood.

The students are drawn from all parts of Korea, and the instructors likewise come from all stations and all the Presbyterian Missions. Of course the Seminary, being situated here, a larger portion of the work done is by members of this station than by those from any other.

A greater degree of union between denominations has been attained in the educational work of this station than in any other department. In the college and academic work of this section, there has been a tentative union, but those engaged in this higher education express the opinion that it is no longer tentative in thought. This educational work is under the care and supervision of Dr. W. M. Baird and the Rev. G. S. McCune, but assistance in teaching is given by other members of the station. As in Seoul, so here, the primary school system is to harmonize with academic and college work, and Mr. G. S. McCune has been appointed Superintendent of Schools for this station in order to bring about this unification.

College and academic work

The collegiate department is now in full working order, and Dr. Baird is President both of the College and Academy.

In the desire to meet the needs of the women of this section, great activity has been shown by the

single ladies and the wives of the missionaries. Women's classes have been held, primary schools for girls organized, a normal school for women, an advanced school for girls and women, as well as country training classes, have all been carried on.

Women's work

The institutional work for women is largely under the care of Miss Margaret Best and Miss Velma L. Snook. This province of S. Pyeng An, though comparatively small, is thickly populated, and including the portion of N. Whang Hai, we find 800,000 people to be evangelized by this northern station, for which there are seven ordained ministers on whose shoulders, in addition to evangelistic work, rests, as has been seen, a large share of the theological instruction, two large educational institutions, as well as the guidance and direction of this large number of infant churches and new believers. Besides all this, these men are freely adding to their work their full share of the preparation of school text-books, Bible study helps, religious books of all kinds, and tracts, as well as undertaking the direction and care of eleemosynary institutions, such as schools for the blind and homes for the friendless.

The density of the population of the northern half of Kyeng Sang early led Dr. Baird to see the necessity of a station here, and finding that Tai Ku was considered the third largest city in the kingdom, he asked permission to open a station at this point, believing it would be a good

Tai Ku

centre for wide seed-sowing, and, although only one hundred miles from Fusan, this, the capital of N. Kyung Sang, was opened as a station in 1899, although Dr. Baird and Mr. Adams had made several visits there, and Mr. Adams had moved in in 1897, being joined in the winter of this year by Dr. W. O. Johnson and wife.

This province, said to contain 1,750,000 people, is left entirely to our Mission, and in this city of not quite 100,000 inhabitants there are now a well-equipped hospital, residences for missionaries and physicians, a church with an average morning attendance of between seven and eight hundred, and an academy which it is expected will meet the needs for the higher education for Tai Ku and Fusan for some years to come. It is still pioneering work in this district. The missionary, often accompanied by his wife, goes out on long itinerating trips to look after the scattered churches and to do pioneer evangelistic work. The work is divided into that of the city and four country districts. Here they have 85 entirely self-supporting churches with 564 communicants (of whom 280 were added during the year) and 6,145 adherents. These churches carry on 49 schools, of which 46 are entirely self-supporting, with an enrolment of 433 pupils. All this work, at present, is under the care of four ordained men and one physician, and their wives, and one single lady, and despite the fact that their hands are consequently more than full, they do not hesitate as the need arises and oppor-

tunity offers, to go outside their station and help in other fields, where on account of temporary vacancies, or other special need, the call seems imperative.

"The Bubble of Syen Chun," that was soon to burst, has certainly seemed permanent. The fast-growing work in the northern part of Pyeng An province compelled the setting aside of this station in 1901. The territory is about 300 miles long by 150 wide, and includes a population of about 800,000, of whom fully 500,000 are the Presbyterian allotment. Previous to this, a large number of itinerating evangelistic trips had been taken through this section, one of the earliest works had opened at Euiju, considerably north of Syen Chun, and had been pushed with considerable vigor, but from Pyeng Yang as a centre.

Syen Chun Station

Syen Chun was chosen because it was at about the centre of the religious work of this section, and when this station was opened the enrolled membership, including catechumens, was over 1,800.

The father of this station is the Rev. Norman Whittemore, and he has now associated with him the Rev. and Mrs. Cyril Ross, Rev. and Mrs. H. E. Blair, Miss Chase, and Miss Samuels, who are looking after the evangelistic, educational, and women's work, and Dr. and Mrs. Sharrocks, who, in addition to taking charge of the medical work, have assisted much in evangelistic labors, and have considerable oversight of the buildings that have been erected in the station. In the city of Syen Chun, a new church building has

just been erected to seat about 1,500 people, which with a men's Sunday school numbering 800, and a women's numbering 733, gives an opportunity for the careful study of the Bible.

The country work is divided into twenty-one circuits, and during the year twenty-four new groups (partially organized churches) have been started. Included in this territory is the Kang Kei district, to the northeast. Here there are three circuits with three helpers, thirteen schoolteachers (native), three home missionaries, and two colporteurs, all entirely supported by the native Church.

Kang Kei

The difficulty of access and the great distance make it imperative that a new station should be started here, as the people are eager, intelligent, and among the most responsive and progressive in the province. For this new station, at least two ordained men and a physician will be necessary.

During the past year this station reports 102 churches, all entirely self-supporting, with 4,639 communicants (of whom 1,085 were added during the year), and a total of adherents of 15,348.

These churches support 123 schools, all of which are entirely self-supporting, with a total enrolment of 2,290 pupils.

The hospital work is becoming more and more efficient as the building is being made more complete, and the native medical students gain in knowledge and experience.

The hospital buildings are entirely in the Korean style, and yet are so carefully kept that they form an excellent example of what can be done in the Korean homes.

The primary schools of this territory have been in the main full, many of them overcrowded. It was not expected that academic work should be undertaken in this northern station, but the rapidly increasing number of graduates from primary schools who demanded further instruction, and the earnest insistence on the part of their parents and of the churches, have compelled the opening of temporary academies in two or three parts of the province, so that it is now necessary that these should be harmonized, and effort united at Syen Chun.

Education

Miss Chase and Miss Snook, and the wives of the missionaries, have women's work in charge, which includes training classes, girls' primary schools, and two girls' academies, each to be opened for a part of the year.

Women's work

Of course, the Bible training classes that have been a marked feature in all parts of Korea, are also carried on here, although the higher theological instruction is given at Pyeng Yang. To carry on all this work there are at present three ordained men and one physician, with their wives, and two single ladies.

The two stations of Seoul and Pyeng Yang met, and to a certain extent overlapped, in the province of Whang Hai. Here each station had part of its most promising work. This

Chai Ryong

work developed so rapidly that the increasing number of churches needed more careful oversight than could be given from Seoul and Pyeng Yang, and therefore the station of Chai Ryong was organized to take up this work in the province of Whang Hai.

Tai Ku was opened because there were no Christians, but a wonderful future, in that vast province, but Chai Ryong, on the other hand, because the great and rapidly increasing number of Christians needed oversight and guidance.

This station was therefore started a year ago with the Rev. and Mrs. Wm. B. Hunt, Rev. and Mrs. C. E. Sharp, Rev. and Mrs. E. W. Koons, and Rev. and Mrs. H. C. Whiting, M.D. It has naturally been a year of building. The city work has grown considerably, and the natives have built and paid for a new church, which has a seating capacity of one thousand.

This station is divided into three districts which, with the local city church, make up the four departments for this station. They report during the past year 98 churches entirely self-supporting, with 2,255 communicants (of whom 417 were added during the year) and 7,420 adherents. These churches carry on 45 parochial schools entirely self-supporting, with an enrolment of 771 pupils. To take charge of this work this station has three clerical and one medical missionary, and besides the supervision of all the native helpers and churches, they are responsible for

the evangelization of 800,000 of the people of the province.

A summary, then, of the work of the Presbyterian Church, North, shows that her allotment is 6,700,000 people to be reached, and in carrying out this work she has undertaken six hospitals and asks for two more at once. Along educational lines, she has one theological seminary, one college, three academies and 339 primary schools for girls and boys, and in this enumeration it must be remembered that we are rather speaking of teachers and taught than of equipment in buildings and plant. Of this total 344 schools, 334 are entirely supported by the natives, but the oversight and efficient working of the same are dependent on the missionary force.

Summary

Still further, it should be noted that these missionaries have charge of 619 self-supporting churches, which carry on regular meetings in 767 places, have enrolled 15,079 communicants (of whom 3,241 were admitted last year), giving a total of adherents of 59,787.

To undertake this work the Presbyterian Church has provided twenty-nine ordained men, eight male physicians, three women physicians, nine single women, and thirty-five wives of missionaries.

In a wonderful way has the opportunity in Korea been offered to the Presbyterian Church, which has in a remarkable way the confidence of the Korean people. Some other denominations have been asked to enter, but in several cases have declined, because

of the presence of agents of this Church, and thus, in a peculiar way, has this work devolved upon them.

As was noticed in the previous chapter, the Australian Church had sent Mr. Davies in 1889, but after his death in 1890 reënforcements had been sent, who settled in Fusan, as the place in which to locate. They have gradually extended their labors to the interior, have a good local church and girls' school at Fusan, and have just started a new station at Chin Ju.

Australians

They share this southern province with us, and an arrangement of territorial division has been entered into. They have, at present, three clerical missionaries, one of whom is also a physician, and four single ladies.

The territorial division has put the responsibility for certain sections upon the Australians, and they are asking for reënforcements, so that they may adequately undertake their share of the work.

The success of the Presbyterian Mission in Korea early called the attention of the Southern Presbyterian Church to this work, and in answer to the appeal for workers four or five of her young men unitedly applied to be sent in 1891. Funds being providentially provided at the same time, the Mission was organized, and in November, 1892, Messrs. Reynolds, Junkin, Tate, and Johnson arrived in Korea to initiate the work of this Church. They at once came into the Council of Missions holding the Presbyterian faith, and after con-

Southern Presbyterian Church

sultation, it was agreed that as the Presbyterian Church was, comparatively, so well able to push the work in the north, the Southern Church should look to the south as its field of labor. While selecting the sites for their stations, and learning the language, they ably and generously assisted the Northern Presbyterian Church in its work at Seoul and elsewhere, and within a few years established their first station at Chun Ju.

Since then, they have organized stations at Kunsan Mok Po, and Quang Ju, and while for the first years their work was naturally mainly seed-sowing and preparation, the later results, during the last few years, have been most encouraging.

Chun Ju was opened in 1896, and the territory adjacent has a population of 500,000, for which the missionaries here stationed are alone responsible.

Chun Ju

At this point the Rev. and Mrs. L. D. Tate, Rev. and Mrs. Wm. D. Reynolds, and Miss M. Tate are stationed. They report 60 out-stations, with 386 communicants, 4,000 adherents, and are carrying on 10 schools, of which nine are entirely self-supporting, with 190 pupils.

Kun San was early opened as the port of Chun Ju, and with its surrounding population has a territory inhabited by 500,000 people, which must look to the missionaries of this station alone for the Gospel. Here are settled Rev. and Mrs. Bull, Rev. W. B. Harrison, Rev. A. M. Earle,

Kun San

and Dr. and Mrs. T. H. Daniel. This station reports 27 out-stations, 381 communicants, 1,150 adherents, six schools, five of which are entirely self-supporting, with an enrolment of 125 pupils.

Mok Po and Quang Ju should be considered as one station, Mok Po being the port and Quang Ju the capital of this southern province. This station has the entire oversight of the province of S. Challa, with a population something over 1,000,000. Here at Quang Ju are located Rev. and Mrs. Eugene Bell, Rev. and Mrs. C. C. Owen, both of the latter being M.D.'s; Rev. and Mrs. J. F. Preston, Miss F. Straefer, and Dr. J. W. Nolan. They report 53 out-stations, 284 communicants, 3,260 adherents, and carry on three schools with 66 pupils. No other denomination is at present working within the bounds of any of the three stations under the care of this church, and 2,000,000 people are left to be evangelized by eight missionaries. As was noted above, this church early assisted in the work of the other Presbyterian churches, and for some years past one of their number, the Rev. W. D. Reynolds, gave his entire time to Bible translation, and he, with his family, residing at Seoul, engaged in this and other literary work, and while acting also as secretary of the Korean Religious Tract Society, ably and generously helped in the city evangelization work of the Presbyterian Church, North.

Mok Po and Quang Ju

After the death of the Rev. Mr. McKenzie, at Sorai, that part of the Canadian Church to which he

GROUP OF CHRISTIANS AND MISSIONARIES IN FRONT OF CHURCH AT KUNSAN, KOREA.

Southern Presbyterian Mission.

belonged was moved to open up mission work in Korea, and in the fall of 1898 the Rev. Duncan McRae, Rev. and Mrs. Foote, and the Rev. J. Grierson, M.D., and wife arrived to organize a mission. They were naturally much drawn to the seat of the labors of Mr. McKenzie, but the province of Whang Hai being small and already comparatively well worked by both Presbyterians and Methodists, after consultation with the members of the Council of Missions it was decided that they should be assigned the northern province of Ham Kyeng and that the Presbyterian Church, North, should withdraw from Won San, thus handing over its work in this province to the Canadians.

Canadian Presbyterian Church

They have established stations at Won San, Ham Eung, and one point further north, and are planning to open another station still further north, and thus man the whole province. A territorial division between them and the Methodist Episcopal Church, South, having been arranged, almost the entire population of this northern province is left to this one church. They have at present six clerical workers, one of whom is a doctor, one other male physician, one single lady doctor, and one other single lady worker. A most encouraging beginning has been made in harvesting, and here, as at other points in the north, the mission work is crowding the missionary.

In their territory they have, at the present time, 62 churches, all of which are entirely self-supporting,

with 814 communicants, and a total of enrolled adherents of 3,830, and these contributed, during the past year, $2,573.34.

All of these churches are working in perfect harmony, and on the field have ecclesiastical union, and the "Jesus Church" is the name by which they are known in Korea. With the consent of the governing bodies of those missions, an advance was made in 1907, when a Presbytery was organized to take oversight of all the Presbyterian Churches, and was constituted with Dr. S. A. Moffett in the chair at the city of Pyeng Yang, in the month of September. In a letter just received he says:

"*This is a great year in the history of the Church in Korea.* The Council decided to go ahead with the organization of the Korean Presbyterian Church, and on September 17, 1907, just at noon, the Moderator's gavel announced that the Presbytery had been constituted in accordance with the authority given by the General Assemblies of the four Presbyterian Churches, whose missions were united in the Council.

"The Presbytery had at its organization representative elders from 36 fully organized churches, at least two other churches with elders not being represented. The Presbytery then elected its officers, and, as its first work, began the examination of the seven men who had finished the theological course of five years, and proceeded to their ordination. At the night meeting, in a very impressive service, the seven men

were ordained—the first ordained Presbyterian ministers of the Korean Church.

"The Presbytery, in its first meeting, consisted, after the ordination of these men, of 32 foreign missionaries and 40 Korean ministers and elders. Presbytery has ecclesiastical jurisdiction over a church with 17,890 communicants, 21,482 catechumens, 38 fully organized churches, 984 churches not all fully organized, adherents numbering 69,098, and day schools 402, with 8,611 pupils under instruction. This church contributed last year 94,227 yen for all purposes ($47,113.50 U. S. gold).

"Presbytery granted permission for Mr. Kil San Chu to accept the call of pastor of the Central Church, Pyeng Yang, and provided for his installation. The other ordained men were appointed as pastors or co-pastors over groups of churches, until the next meeting of the Presbytery—all except one, and in his case Presbytery took what is, perhaps, the most significant action of its session. One of the seven men ordained, Yi Ki Poung, was set aside as missionary to the island of Quelpart, and the whole Church asked to provide means for sending him there with the Gospel, he and his wife, with one or more helpers, to go to the people of that island, proclaim the Gospel, and establish the Church.

"Sixteen years ago, he stoned me on the streets of Pyeng Yang, and now he goes as the first missionary of the Presbyterian Church in Korea."

Here was the native Church of Korea, with only

seven ordained native ministers, and yet, at its first meeting, setting aside one of its number to go as a missionary to far-distant Quelpart.

The Korean Presbyterian Church has, for some years, been self-supporting and self-propagating, and this year the third step was reached when it was made a self-governing church.

Just as the Presbyterian Missions have all combined in one ecclesiastical body, so the two Methodist Episcopal Missions in this country, although their union, perhaps, in some respects is not as close, form one Methodist Episcopal Church in Korea. It was, however, the Northern Methodist Church that entered first.

In 1883 the Rev. John F. Goucher, D.D., of Baltimore, while travelling across the American continent, met the Korean Embassy on its way to Washington, and being interested in the project of starting a mission there, made a special donation of two thousand dollars to the Methodist Board toward this purpose. Toward the close of 1884, William B. Scranton, M.D., and the Rev. H. G. Appenzeller, were appointed its first missionaries. They sailed from San Francisco on the 3d of February, the first of them reaching Chemulpo on the 5th of April, and the others somewhat later, accompanied by Mrs. M. F. Scranton, Dr. Scranton's mother, representing the Woman's Foreign Missionary Society of the Methodist Episcopal Church, to begin work among women and girls. They settled in Seoul, working hand in

hand and side by side with the first Presbyterian missionaries.

Dr. Scranton at once began medical work, ably assisting in the government hospital at first; but believing that, at this stage, greater good could be acomplished from two centres, later established a Methodist hospital. Almost at the same time Mr. Appenzeller organized the Pai Chai school, believing that, by gathering boys around him, they could be won more easily to Christ.

Mrs. M. F. Scranton, very soon after her arrival, started a girls' school, having thus the honor of organizing the first Christian girls' school in Korea. She was soon joined by Miss Rothweiler, who ably assisted in this school, and in the work among women.

At about this time Miss Dr. Howard arrived to begin their medical work among women, and almost at once opened a dispensary, which has since become a woman's hospital with two dispensaries in the city.

Soon after this the mission was reënforced by the arrival of Rev. George Heber Jones, Dr. W. J. Hall, the Rev. W. A. Noble, and the time of expansion in the work of this Church began.

There have, naturally, been changes from time to time in the personnel of this Mission, but we will try and show how the present work in Korea is manned and divided among the various districts as constituted by this Church. Seoul and Chemulpo are so near, and communication so easy, they may be considered together, as was done in their

Seoul and Chemulpo District

last annual report, although the Mission has established mission residences and evangelistic and educational plants at both these points. All the members of the Mission assist in the evangelistic work, and this district comprises four city churches in Seoul, one at Chemulpo, and seven country circuits, to take charge of which there are seven foreign men and nine missionaries of the Woman's Foreign Missionary Society. The largest of the churches is the First Church of Seoul, founded by the Rev. H. G. Appenzeller, which has a membership of 1,409, with 266 additional regular attendants.

In Seoul at present are Revs. George Heber Jones, Ph.D.; D. A. Bunker, S. A. Beck, G. M. Burdick, Mr. Swearer having lately returned on sick furlough, and Dr. Scranton having left the Mission.

At Chemulpo there are the Revs. E. M. Cable and C. S. Deming.

The medical work of this district centres in the Women's Hospital, and two dispensaries in the city of Seoul, under the care of Dr. M. M. Cutler and Emma Ernsberger, who have also conducted a school for trained nurses under the charge of Miss Margaret J. Edmunds.

Medical work

The educational work for boys has also received considerable attention in this Mission. As was noted above, Mr. Appenzeller early organized the Pai Chai Haktang, which is the centre for a large educational work throughout the whole country section of this district, where a large

Educational work

number of primary schools have been established. These country schools have, during the past year, grown in number and attendance, almost beyond the control of the Mission, but they all centre in the Pai Chai school, where successful normal classes have been held.

In this section 44 primary schools, with an enrolment of nearly 1,700 pupils, were reported for the past year, Pai Chai school being under the care of the Rev. D. A. Bunker.

Very early in the history of this Mission they realized the necessity of the printed page, and promptly established the Methodist Episcopal Publishing House, of which the Rev. F. Ohlinger was the originator and founder. At present this is under the care of the Rev. S. A. Beck. It has been largely patronized by all the Missions, and has been of immense service in advancing the work of every denomination.

Press work

Seoul and Chemulpo are the centres for a very large country work, in which, excepting those whose time is given to institutions, all the members of the Mission living within these bounds participate, and, itinerating widely, have the oversight of nearly 100 churches with 4,283 members and some 2,851 seekers.

The country circuits

The Woman's Foreign Missionary Society, being early on the field, has not confined itself to the medical work mentioned above, but has very industriously developed its school in

Woman's work

Seoul, known as the "Ewa Haktang." Here they have the largest girls' school in the country, which has been, in the main, under the care for many years of Miss J. O. Paine, and Miss L. E. Fry, and is healthfully and pleasantly housed in a very large and commodious brick building on top of a high hill, overlooking a part of the city. This building was erected under the direction and care of the ladies themselves.

The other representatives of the Woman's Foreign Missionary Society do no little itinerating, and still, under the able leadership of Mrs. M. F. Scranton, plan for and carry out women's Bible institutes, and women's Bible classes in the cities and country villages.

Of the three million that inhabit the territory of this station, over one million may be assigned as the share of the Methodist Episcopal Church, North, and for the direction of the evangelistic work, and for the care and oversight of all the churches and primary schools comprised within this district, together with charge of the Publishing House, which undertakes work for the whole country, and of the Pai Chai Haktang and the Women's Hospital and dispensaries, there are but six men and seven single lady workers.

Pyeng Yang district

Pyeng Yang was early set apart by the Methodist Episcopal Mission as a separate district and placed under the care of Dr. W. J. Hall and Rev. Wm. A. Noble. As in the work of the Presbyterian Church, so in that of the Methodist Episcopal Mission, the work in this section has been

by far the most flourishing, and, although the Methodist Episcopal Church in America has not realized, to the full, her opportunity in this district, and has not sent the reënforcements the work seemed to demand, yet the results have been almost disproportionately large.

To look after the evangelistic work of this section, which includes the entire province of Whang Hai, they have at present only the Revs. W. A. Noble, J. Z. Moore, and Carl Critchett.

The city work comprises the First Church of Pyeng Yang and the Drew Appenzeller Memorial churches, together with four country circuits, with a total membership of 4,958, to which must be added 5,308 seekers.

For the instruction of the children of the churches in this section, there are 43 primary schools, with 1,405 pupils, but for higher education they unite with the Presbyterians in a union academy and college in Pyeng Yang, to which institution Mr. Arthur L. Becker gives his time and efforts.

Educational

The medical work of this Mission centres in the Hall Memorial Hospital for Women, under the care of Mrs. R. S. Hall, M.D., but in medical work for men a degree of union has been reached in this station that enables Dr. A. Douglas Follwell (Methodist Episcopal) to unite with Dr. J. Hunter Wells (Presbyterian). This union in labors in both the medical and educational work of

Medical work

this station, the real harmony of interests and unity of purpose, is well illustrated to the natives.

Work for women is carried on in this station by Dr. Rosetta S. Hall and Esther K. Pak, M.D., who, together with Misses H. P. Robbins, Emily I. Haines, and S. B. Hullman, are doing their best, not only to ameliorate the suffering of women, but by constant Biblical and secular instruction to raise the intellectual standard of the women of Korea, and to enable them to appreciate the blessings of the Gospel.

The Province of South Pyeng An, together with the entire province of Whang Hai, falls within the sphere of influence of this Pyeng Yang circuit, and there is assigned to this Mission as its share of the population of these two provinces, in the neighborhood of 1,000,000 people, and for these, there are but four ordained men, one of whom is obliged to give his entire time to educational work. It should be also borne in mind that, while Bible translation may be assigned to a special Board, the missionaries outside of the capital willingly undertake their full share in the preparation of tracts, Bible study helps, and school text-books.

The Methodist Mission has centred its work for the Northern Province of Pyeng An, in the city of Yeng Byen, and they have divided the work into six missionary circuits. As was said of Syen Chun, so we may note of Yeng Byen, the territory is about 300 miles long by 150 wide, and includes a population of about 800,000, and of these

Yeng Byen

fully 300,000 are the Methodist Episcopal allotment. There are, at the present time, 551 members with 405 seekers, and in the churches they have nine primary schools with 185 under instruction, and to the care of this entire work the Methodist Episcopal Mission has been able to appoint only *one man,* Mr. C. D. Morris. The burden of responsiblity that rests upon his shoulders, and the work that lies before him to be done, is enough to crush him under its weight. Here, at least, several men and women should be sent at once, if in any small way the opportunity offered to this Church is to be adequately met.

Kong Chu circuit

The Kong Chu district is represented by their Mission as taking in the provinces of North and South Chung Chong. It is divided at present into eight districts, and here this Mission has its largest work, with 10,070 members and 6,536 seekers, with seven primary schools, and an enrolment of 299 pupils. With an assignment of a heathen population of 600,000, for whom the Methodist Episcopalians in this section may be said to be responsible, and with all this work in hand, the recent removal, by sickness, of the Rev. Mr. Swearer leaves it as a burden for but one man. Great, indeed, as was the burden that seemed to rest upon the Rev. C. D. Morris, it is more than doubled in the case of the Rev. F. E. C. Williams, a new worker, to whom has been assigned this Kong Chu district. Let the Methodist Episcopalians and Presbyterians unitedly pray that this brother may be sus-

tained under this tremendous burden, and that the way may be speedily opened for the extension to him of needed help and reënforcements.

A summary, then, of the work of the Methodist Episcopal Church, North, shows that her allotment is in the neighborhood of 3,000,000 people to be reached; that in carrying it out, she has undertaken several hospitals and dispensaries, and is in need of several more. Along educational lines she, together with the Methodist Episcopal Church, South, has established the Biblical Institute of Korea for theological instruction, unites with the Presbyterians in college work and academic work in Pyeng Yang, has established a college at Seoul, and has a large number of primary schools that centre in a normal institute, meeting annually at the capital. We see that in the development of her evangelistic work there are 23,455* members, 16,158 seekers, and that for educational purposes they conduct 113 schools, with 4,267 pupils under instruction, and that these church members contributed toward the work during the past year $13,509.37.

To undertake this work the Methodist Episcopal Church has provided twelve ordained men, one male physician, three women physicians, thirteen single women, and ten wives of missionaries.

Nothing more than these figures is needed to illustrate the urgency of the call for *immediate* reënforcements in this field.

*This includes members and probationers.

As was noted in the last chapter, it was about the year 1895 that the Methodist Episcopal Church, South, established its Mission in Korea, by sending the Rev. Dr. C. F. Reid. From time to time additions were made, and after some years of constant, earnest work, and very helpful council and advice in the organization of the work, Dr. Reid was compelled to leave on account of health. By means of conference with other Missions, the Southern Methodist Episcopalians have now secured exclusive work in a stretch of territory somewhat triangular in shape, with a large city at each apex—Seoul, Song Do, and Won San standing, as it were, at the boundaries of their territory. At these three points stations have been established which are to be the centres from which evangelistic efforts are to radiate, and a new station at Chun Chen, the capital of the province of Kang Won, is in contemplation; in fact, land has probably already been bought. This Mission has endeavored not so much to cover a large territory as to cover the field assigned it thoroughly, and while we do not mean to give the impression that they have not a large field, we do feel that they should be commended for the thoroughness with which they plan to undertake the work in their territory.

Seoul

The first station established by them was at Seoul, where they have four ordained men and their wives, Revs. J. R. Moore, C. G. Hounshell, C. T. Collyer, and M. B. Stokes, and four

ladies, Mrs. P. J. Campbell, Miss Eleanor Dye, Miss Lillian Nichols, and Miss Martha Batey.

These four ordained men have oversight of two churches in Seoul, and all the congregations in the adjacent territory of their assignment. The single ladies are carrying on very effectively a fine girls' school, which has been increasing in efficiency, and has at present its full quota of pupils. They contemplate in the near future an enlargement of this school, so as to make it accommodate several hundred.

Song Do

Song Do was the objective point of this Mission at its start, and here they contemplate their largest plant. Here they have two married men, Rev. W. G. Cram and Rev. A. W. Wasson, and one single missionary, Rev. G. L. Gerdine, for evangelistic work; Mr. and Mrs. T. H. Yun and Mr. J. Arthur Thompson for their educational institution; two doctors, Dr. and Mrs. J. Wilson Reed and Dr. W. T. Reid; and three single ladies, Miss Ella Wagner, Miss Cordelia Erwin, and Miss Ruby Kendrick.

This city is not only the centre of their evangelistic work, which is very extensive in the surrounding country, but also is to be the seat of a large educational institution. They have gradually extended their property until now they have about seventy acres. Here are schools and residences, and here they expect to build two large new educational institutions, one for girls and one for boys. The latter is to be under the care of Mr. T. H. Yun and will

have industrial features and one missionary teacher, specially trained in agricultural and mechanical arts. There are one hundred and fifty students in this school at present, which is the full capacity at its temporary quarters. On this same site a dispensary is in operation and a hospital is to be built this year.

Won San

At Won San, which is the most northeasterly point of the territory of this Mission, they have a station. They have two evangelistic workers, Rev. R. A. Hardie, M.D., and wife, and Rev. E. L. Peerman, unmarried; one educational worker, Rev. J. W. Hitch; one medical worker, Dr. J. B. Ross, and wife, and three single ladies, Miss Mattie Ivey, Miss Mamie D. Myer, and Miss Rubie Lilly.

For the carrying on of their work here they have one city church with a large number of country churches, a day school for boys, a boarding school for girls, and a dispensary with hospital in prospect.

The last statistics of the Mission show 181 churches, with 89 church buildings, 4,998 members, who gave, during the past year, $2,380.26. This Mission plans to send to the field at once ten additional workers to care for the territory assigned them, to improve the efficiency and size of their educational and medical plants, and to open a new station at Chun Chen as soon as the buildings can be erected, and here evangelistic, educational, medical, and women's work will all be conducted.

In conclusion we may note that this work in Korea has, in the main, been left to the American mis-

sionaries, to whom, in the Providence of God, has been given the confidence of the people in a marvellous way, humanly speaking. This country has been prepared for the Gospel, and an open door has been placed before the American Church through which she can enter and win this nation for Christ. Give the needed reënforcements now, train and teach these masses of people that are so ready to be taught, and the work can be done. Withhold this now and the opportunity may be lost.

Church of England

The only other Church working in Korea is the Church of England, which has a Mission under the care of the Society for the propagation of the Gospel. They have been very much restricted by the fewness of their workers, but although small, they have a very capable force that is doing excellent service under the able leadership of Bishop A. B. Turner. Their headquarters are at Seoul, where they have a church and an orphanage, and whence their labors radiate into the surrounding country with sub-stations. A very successful sub-station has been established at Su Won.

At Chemulpo, in addition to regular evangelistic, a large and growing medical work centres in a fine hospital, which is under the care of Dr. J. Weir, who is ably assisted by Mrs. Weir and some trained nurses.

At both these points regular services for the foreign communities have been established by the Mission.

The third point from which they work is the island

of Kang Wha, in the central city of which they have established a large station, which, with its medical and educational equipment, is reaching the whole island, and even beyond.

For the better furthering of the work, and for the more speedy evangelization of the whole nation, the various Missions have gradually been coming to an agreement as to a division of territory. Beginning from the south, we find the provinces of North and South Chulla, together with a few counties in the southern part of Chung Chong, assigned exclusively to the Southern Presbyterians. The Southern province of Kyeng Sang is divided by counties between the Australian and the American Northern Presbyterians, but North Kyeng Sang is left exclusively to the Northern Presbyterians. The provinces of North and South Chung Chong fall jointly to the American Northern Presbyterians and Methodists, and a careful division of this territory by counties is under consideration. Kang Won is divided between the Southern Methodists and Northern Presbyterians. In Kyeng Keui we find both Methodist Churches, the Northern Presbyterian, and the Church of England engaged in work, but even here there are mutual arrangements aimed to avoid any overlapping. The provinces of North and South Ham Kyeng have been left almost entirely to the care of the Canadian Presbyterian Church, while the other three provinces of Whang Hai and North and South Pyeng An are jointly worked by the American Northern Presby-

terian and Methodist Churches, a division, according to counties, having been arranged for most of this section and under advisement for the balance.

These, then, are the Protestant Churches laboring in Korea, with their territorial assignments. They differ in the statement of their faith, in forms of worship, in methods, and in Church government, but their real aim and purpose is *one*, the Christianization of the Nation. One in faith and hope, with one Father, one Saviour, one Spirit.

God grant that they may go forth unitedly in the work of winning this land, and that in His Divine Providence the time may soon come when they shall be able to demonstrate the unity of their faith by the establishment of one united Christian Church in Korea.

QUESTIONS AND REFERENCES

QUESTIONS ON CHAPTER ONE

OBJECT.—In view of her geographical position to show the importance of Korea's evangelization as a factor in winning of all Asia.

I. *Korea's Strategic Importance from Its Location.*

1. What relation has Korea's climate to her potentialities?
2. Why has Korea been the center of political intrigue for more than twenty years?
3. How does Korea compare in latitude with portions of U. S.?
4. How does Korea compare in latitude with portions of Europe?
5. State advantages and disadvantages of its climate.
6. Can the natural resources of Korea be utilized to increase the wealth of the country greatly?
7. Along what lines do her greatest possibilities run?
8. How do the area and population of Korea compare with those of various states in the Union?
9. How do the area and population of Korea compare with those of the countries of Europe?
10. Also how do they compare with Japan and China?
11. What possibilities seemed to exist for large colonization?

II. *Korea's Importance from Its Natural Resources.*

1. How could the agricultural resources be largely developed?
2. What peculiarity should be noted concerning the distribution of Korea's population?
3. What are the supposed mineral resources of Korea?
4. What is the value of the Korean as a workman under equal conditions compared with Europeans or other Asiatics?
5. What modern facilities for travel and commerce have lately been introduced?
6. What foreign inventions introduced into Korea would materially assist in developing its resources?
7. What advantages are offered by Korea's coast line?

III. *Hindrances to Economic Progress.*

1. What have been the chief causes of hindrance in the past?
2. Which of them, if any, have been removed?

3. Which hindrances still remaining might easily be removed?
4. How would a forestry commission affect Korea agriculturally?
5. What climatic change might be effected by such a commission?
6. What hindrances can medical missions remove?

IV. *Best Points of Attack.*

1. What strategic points in Korea have been laid siege to by missions?
2. What new strategic points should be besieged?
3. How can the land be taken?
4. What would be the effect on China and Japan if Korea became a Christian nation?
5. What has been the attitude of the various classes in Korea?
6. How does the distribution of the people affect the work?

REFERENCES FOR ADVANCED STUDY: CHAPTER ONE

I. *Agriculture.*

Bishop: Korea and Her Neighbors, p. 78, 100, and 160.
Gifford: Every Day Life in Korea, p. 19-21.
Gilmore: Korea From Its Capital, p. 203-214 and 244.
Griffis: Corea the Hermit Nation, p. 198, 298, 443-447.
Hulbert: The Passing of Korea, p. 269.
Jones: Korea, p. 11 and 12, 22.
Underwood: Fifteen Years Among the Top-Knots, p. 81.
Underwood: With Tommy Tompkins in Korea, p. 40-42.

II. *Mineral Resources.*

Bishop: Korea and Her Neighbors, p. 17, 18, 25, 108.
Gilmore: Korea From Its Capital, p. 200-203.
Griffis: Corea the Hermit Nation, p. 427.
Hulbert: The Passing of Korea, p. 273-275.
McKenzie: The Unveiled East, p. 156.
Weale: The Reshaping of the Far East, Vol. II, p. 10.

III. *Climate.*

Bishop: Korea and Her Neighbors, p. 16.
Gifford: Every Day Life in Korea, p. 14-19.
Gilmore: Korea From Its Capital, p. 19.
Hulbert: The Passing of Korea, p. 10.
Jones: Korea, p. 8.
Lowell: Chosön, p. 22-33.
Milne: Quaint Korea, p. 40, 41.

IV. *Commerce.*

Bishop: Korea and Her Neighbors, p. 391, 392, 464.
Gifford: Every Day Life in Korea, Chap. V.
Griffis: Corea the Hermit Nation, p. 454-457.
Hulbert: The Passing of Korea, p. 281-287.
McKenzie: The Unveiled East, p. 157, 158.
Story: To-morrow in the East, p. 88-96, 143-145.
Underwood: Fifteen Years Among the Top-Knots, p. 37.

QUESTIONS ON CHAPTER TWO

OBJECT.—To realize the need of the Koreans for Christianity and the importance of winning them to Christ.

I. *Their Need of the Gospel.*

1. What defects do you notice in the home life of the Koreans?
2. How could the educational ideas of the Koreans be improved?
3. What has been the effect of the seclusion of the nation?
4. How have the Chinese classics hindered development?
5. What effect does the position of women have upon the whole nation?
6. What effect does the present education of the women have upon the people?
7. Think out in detail what your position to-day would have been had you been born a Korean.
8. State in detail the good and bad points in Korean home life and training.
9. What are the defects in the Korean male and female costumes?
10. What are the difficulties in the language?

II. *The Qualities of the Race.*

1. What advantage has Korea over China in the matter of a written language?
2. What are the advantages and disadvantages in the Korean language, if any?
3. What qualities have the Koreans shown that are commendable?
4. What qualities might they develop as Christians?
5. In what way can their physical characteristics be used to help the spread of the Gospel?
6. Intellectually how can they probably rank if won to Christ?
7. In what way can their primitiveness be a help?
8. How are the women guarded?
9. State the good points in Korean household architecture.

10. What possibilities of development exist in Korea's manufactures?
11. What possibilities of development exist in Korea's arts?
12. What are the advantages and disadvantages of the Korean Guilds?
13. What change must be made in her market if Korea becomes Christian, and how can it be brought about?

III. *The Potentialities of This Race.*

1. What kind of Christians might be expected from a race like this?
2. How does the Korean compare with the Anglo-Saxon? *
3. What reception might it be expected such a race would give to Christianity?
4. If won to Christ, what effect might it be expected that such a race would have on their neighbors?

REFERENCES FOR ADVANCED STUDY: CHAPTER TWO

I. *History.*

Gifford: Every Day Life in Korea, Chap. II.
Griffis: Corea the Hermit Nation, p. 1-179, 347.
Hulbert: History of Korea, Vols. I and II.
Hulbert: The Passing of Korea, p. 69-224.
Milne: Quaint Korea, p. 245-265.

II. *Origin.*

Griffis: Corea the Hermit Nation, Chap. III.
Hulbert: History of Korea, Vol. I, p. 1-4.
Hulbert: The Passing of Korea, p. 27-29.

III. *Physique of the People.*

Bishop: Korea and Her Neighbors, p. 13, 26.
Gilmore: Korea From Its Capital, p. 75, 76.
Hulbert: The Passing of Korea, p. 27-29.
Underwood: Fifteen Years Among the Top-Knots, p. 1, 2.

IV. *Intellectual Life.*

Bishop: Korea and Her Neighbors, p. 13.
Gifford: Every Day Life in Korea, p. 68, 69.
Gilmore: Korea From Its Capital, p. 231-234.
Hulbert: The Passing of Korea, p. 29-33.

V. *Government.*

Bishop: Korea and Her Neighbors, Chap. XXXII.
Gilmore: Korea From Its Capital, Chap. II.
Griffis: Corea the Hermit Nation, p. 458-471, 497-506.

* Hulbert's The Passing of Korea, p. 29, 30.

Hulbert: The Passing of Korea, Chap. III.
Milne: Quaint Korea, Chap. IV.
Lowell: Chosön, Chap. XI.

VI. *Literature.*

Griffis: Corea the Hermit Nation, p. 337-344.
Hulbert: The Passing of Korea.

VII. *Art and Industries.*

Gilmore: Korea From Its Capital, p. 156, 215-220.
Hulbert: The Passing of Korea, Chaps. XIX, XXV.
Griffis: Corea the Hermit Nation, p. 146, 149, 264, 330-332.
Milne: Quaint Korea, p. 209-225.
Underwood: Tommy Tompkins in Korea, p. 42.

VIII. *Women.*

Bishop: Korea and Her Neighbors, Chap. XXIX, p. 114-120.
Gifford: Every Day Life in Korea, Chap. IV.
Gilmore: Korea From Its Capital, p. 78, 79, 98-107.
Griffis: Corea the Hermit Nation, p. 244-249.
Hulbert: The Passing of Korea, Chap. XXVIII.
Jones: Korea, p. 40.
Lowell: Chosön, Chap. XV.
Milne: Quaint Korea, p. 75-161.

IX. *Home and Family Life.*

Bishop: Korea and Her Neighbors, p. 114-120.
Gifford: Every Day Life in Korea, Chap. III.
Griffis: Corea the Hermit Nation, p. 244-276.
Noble: Ewa, A Tale of Korea, p. 208-217 *et ibid.*
Underwood: With Tommy Tompkins in Korea, p. 110-112, 222-230.
Underwood: Fifteen Years Among the Top-Knots, p. 4, 39-42, 167-169, 190-192.

QUESTIONS ON CHAPTER THREE

OBJECT.—To realize how the nation's faiths have failed to answer the ideals and fulfil the needs of the Koreans, and how Christianity will do so.

I. *General.*

1. What is the difference between an irreligious people and a people without a religion?
2. What were the Koreans?
3. Were they better off with three religions than if they had had only one?
4. Why had they received three?

II. *Effect of Shamanism.*

1. What is Shamanism?
2. How does it differ from Japanese Shintoism?*
3. Why does it have such a strong hold upon the people?
4. In what is it lacking as a religious faith?
5. What religious instinct does it satisfy?
6. How would you as a missionary approach a follower of Shintoism?
7. What stand should be taken about fetiches?
8. What dread does this faith cause?

III. *Effects of Buddhism.*

1. What good has Buddhism done in Korea?
2. In what is it lacking?
3. Why has it lost its power?
4. How would you, if a missionary in Korea, approach a Buddhist priest?
5. Is there any common ground in Buddhism on which you could build?

IV. *Effects of Confucianism.*

1. Why has Confucianism, with its admirable code of ethics, failed?
2. What has been the effect of Confucianism upon the status of women?
3. How does it fail to meet the ideals and needs of the Koreans?
4. What stand should be taken about ancestral worship?
5. What motive has a Korean Confucianist for doing right?

V. *Christianity Succeeds Where the Others Fail.*

1. Try to show how the Koreans failed to find satisfaction in their three faiths.
2. Try to show practically how they lost their faith in these three.
3. Show how the Christian code of ethics is superior to that of Confucianism.
4. Show how Christ makes the code effective.
5. Show how Christianity will fulfil all the needs and ideals of the Koreans.

REFERENCES FOR ADVANCED STUDY: CHAPTER THREE

I. *Attitude of People to Religion.*

Gilmore: Korea From Its Capital, p. 186, 187.
Jones: Korea, p. 49.

* See Aston's Shinto.

Lowell: Chosön, p. 181-192.
Milne: Quaint Korea, p. 226-244.
Underwood: Fifteen Years Among the Top-Knots, p. 9-10.

II. *Confucianism.*

Bishop: Korea and Her Neighbors, p. 21, 22.
Gifford: Every Day Life in Korea, Chap. VI.
Griffis: Corea the Hermit Nation, p. 328-330.
Jones: Korea, p. 54-60.

III. *Buddhism.*

Bishop: Korea and Her Neighbors, p. 61, 142.
Gilmore: Korea From Its Capital, p. 188-190.
Griffis: Corea the Hermit Nation, p. 330-336.
Jones: Korea, p. 60-62.

IV. *Shamanism.*

Bishop: Korea and Her Neighbors, p. 401-426.
Gifford: Every Day Life in Korea, Chap. VIII.
Gilmore: Korea From Its Capital, p. 190-198.
Griffis: Corea the Hermit Nation, p. 326-328.
Hulbert: The Passing of Korea, Chap. XXX.
Jones: Korea, p. 50-53.
Lowell: Chosön, p. 193-212.

QUESTIONS ON CHAPTER FOUR

OBJECT.—To grasp the true idea that must underlie all agencies, and that all must be worked in harmony for the best results.

I. *The Aim and Object of Medical Work.*

1. In what way have medical missions been of peculiar benefit in Korea?
2. Are these still needed for this?
3. If they have accomplished this end what are they expected to accomplish now?
4. Should hospitals and dispensaries be increased in this land?
5. What can they accomplish for the Church?
6. Do you think the best work can be accomplished by separate hospitals and dispensaries for women?

II. *The Aim and Object of Schools.*

1. What in the early days was the object of the schools?
2. What is the main aim of the mission school system of Korea to-day?
3. How has it been made so nearly self-supporting?

4. What are the advantages and defects of the Korean mission educational system?
5. How should the present agencies be improved or added to?
6. At what points should academies be placed?
7. At what points should colleges be established?
8. How best can the plan for theological instruction be bettered?
9. What technical instruction should be introduced?
10. Ought a Mission Board to establish industrial and agricultural schools, and should this be done in Korea?

III. *The Aim and Object of Special Work for Women.*

1. How far is special work for women needed?
2. Where is it almost indispensable?
3. Should the laborers in these departments be increased?
4. What do you think of the educational efforts for Korean women?
5. How can all these be improved?

IV. *The Self-Support System of Korea.*

1. What agency of all has, in your estimation, contributed most to success in Korea?
2. In which agency has the self-support principle been most severely tested?
3. Does the success of these efforts in Korea mean anything to the Church at home?
4. What can we learn from their Bible classes?
5. What style churches would be best for Korea?
6. How have these principles been applied in regard to publications?
7. How have they been applied in regard to schools?
8. What outside agencies have been introduced?

REFERENCES FOR ADVANCED STUDY: CHAPTER FOUR

I. *Missionary Methods and Self-Support*

Bishop: Korea and Her Neighbors, p. 28-30, 63-65, 201, 202, 346-350.
Gifford: Every Day Life in Korea, Chap. XI, XIV.
Hulbert: The Passing of Korea, p. 126.
Jones: Korea, p. 96, 97, 103, 104, 107.
Nevius: Methods of Mission Work, p. 84-87, 130-133.
Ross: Mission Methods in Manchuria.
Underwood: Fifteen Years Among the Top-Knots, p. 231-235, 240.

II. *Educational Agencies.*

Bishop: Korea and Her Neighbors, p. 388-391.
Gifford: Every Day Life in Korea, Chap. XIII.
Hulbert: The Passing of Korea, p. 338-342, 465.
Jones: Korea, p. 74.
Underwood: Fifteen Years Among the Top-Knots, p. 5-7.
Underwood: With Tommy Tompkins in Korea, p. 102-103.

III. *Medical Agencies.*

Gale: The Vanguard, p. 38-43.
Hulbert: The Passing of Korea, p. 460.
Jones: Korea, p. 72.
Underwood: Fifteen Years Among the Top-Knots, p. 107, 108, 133-146.
Underwood: With Tommy Tompkins in Korea, p. 79-83.

IV. *Bible Classes.*

Bishop: Korea and Her Neighbors, p. 347.

V. *Itineration.*

Gale: The Vanguard, p. 114-125.
Noble: Ewa, a Tale of Korea, p. 203-208.
Underwood; Fifteen Years Among the Top-Knots, p. 218-230, 237.
Underwood: With Tommy Tompkins in Korea, p. 150-172.

VI. *Work for Women.*

Jones: Korea, p. 77.
Underwood: Fifteen Years Among the Top-Knots, p. 235-250.

VII. *Literary Work.*

Gale: The Vanguard, p. 91-93.
Underwood: Fifteen Years Among the Top-Knots, p. 7-8, 33, 251.
Underwood: With Tommy Tompkins in Korea, p. 148-150.

QUESTIONS ON CHAPTER FIVE.

OBJECT.—To realize that this is Korea's Crisis Hour, and that the church should *now* take advantage of her golden opportunity.

I. *The Receptivity of the Koreans.*

1. What ought the Church to have learned from the story of the early Roman Catholic work?
2. What did the early persecutions show as to the character of Korean Christians?
3. What did the work of Ross and McIntyre reveal?

4. What special opportunities did medical missions present?
5. What difficulties were there to be overcome?
6. How were these overcome?
7. What should have been the effect of the early conversions on the Church in America?
8. What peculiar opportunities were presented after the China-Japan war?
9. What remarkable opportunities are offered now?

II. *The Church's Response.*

1. What efforts did Protestants make to enter this land before treaties were made?
2. In this respect how did they compare with the Roman Catholics?
3. Ought the Protestant churches to have entered earlier?
4. How long did they wait after treaties were made?
5. Were their efforts to enter in any way commensurate with the work to be done?
6. What may we predict if the Church does not man the field *now?*

III. *The Results That Have Followed.*

1. What did the early results promise?
2. How did they compare with the efforts?
3. Have the reënforcements kept pace with the results?
4. What do the most recent results seem to predict?

REFERENCES FOR ADVANCED STUDY: CHAPTER FIVE

I. *Roman Catholic Work.*

Dallet: "Histoire de l'Eglise de Corée."
Griffis: Corea the Hermit Nation, p. 121-123, 347-376.
Hulbert: History of Korea, Vol. II, p. 37, 156, 175, 196, 209, 345.
Shortland: Corean Martyrs.

II. *Early Protestant Work.*

Gilmore: Korea From Its Capital, p. 292-294.
Griffis: Corea the Hermit Nation, p. 194, 359, 391.
Hulbert: History of Korea, Vol. II, p. 195.

III. *Modern Protestant Work.*

Gale: The Vanguard.
Gifford: Every Day Life in Korea, Chap. X, XII, XV.
Gilmore: Korea From Its Capital, Chap. XV.
Jones: Korea, Chap. IV, V, VI.
McKenzie: The Unveiled East, p. 292-295.
Underwood: Fifteen Years Among the Top-Knots, *ibid.*
Underwood: With Tommy Tompkins in Korea, *ibid.*

QUESTIONS ON CHAPTER SIX

OBJECT.—To realize how much of the work in Korea depends upon your church, what your church ought to do, and what your individual obligation is.

QUESTIONS FOR THE PRESBYTERIAN CHURCHES

A. THE PRESBYTERIAN CHURCH (NORTH).

I. *The Allotment of the Presbyterian Church (North).*

1. Why is the Presbyterian responsibility proportionately greater in Korea than in many other fields?
2. Compare the Presbyterian allotment at Seoul station and the number of ministers there to meet it with the work in your own neighborhood.
3. Do a similar thing for Pyeng Yang.
4. Do a similar thing for Syen Chun.
5. Do a similar thing for Tai Ku.
6. Do a similar thing for Fusan.
7. Do a similar thing for Chai Ryong.
8. In what sections does the Presbyterian Church bear the responsibility unassociated with any other Church?
9. What would be about the size of your pastor's parish were he in a similar situation?
10. In what part of the United States does a fair allotment to the Presbyterian Church in the proportion of ministers to this allotment approximate the proportion in Korea, and how near does it approximate?
11. In what order have the stations in Korea been opened, and what peculiarly caused the opening of each station?

II. *The Way in Which the Presbyterian Church is Meeting Her Obligation.*

1. How did the Presbyterian Church in the first place attempt to meet its obligation for the whole land?
2. How long did the Presbyterian Church wait before reënforcements were sent, and what, if anything, was there that would really justify this delay?
3. Give in your own words a concise statement of how she is attempting to take care of her allotment in Seoul station.
4. Do a similar thing for Pyeng Yang station.
5. Do a similar thing for Syen Chun station.
6. Do a similar thing for Chai Ryong station.
7. Do a similar thing for Tai Ku.
8. Do a similar thing for Fusan.

9. What is the ratio of Presbyterian missionaries to the population of Korea and to the Presbyterian allotment in Korea?

III. *The Way in Which They Ought to Meet the Allotment.*

1. What would have been the business-like way of considering the work in Korea and sending workers?
2. How many men ought the Presbyterian Church to have in Korea to cope with its allotment?
3. Why ought it not to have as large a proportion of missionaries as there are ministers in the United States?
4. Make a careful estimate of the various works that are to be accomplished by the missionaries of Seoul station, and the smallest number of men that ought to be on hand for this.
5. Do a similar thing for Pyeng Yang station.
6. Why should the proportion of missionaries in Seoul and Pyeng Yang possibly exceed that in other stations?
7. Make a like careful estimate of the needs in Syen Chun.
8. Make a like careful estimate of the needs in Chai Ryong.
9. Make a like careful estimate of the needs in Fusan.
10. Make a like careful estimate of the needs in Tai Ku.
11. At what points should new stations be opened at once, and why? And what is the smallest number that should be sent to man them?
12. Considering, then, the peculiar needs of Korea, and especially the Presbyterian allotment, in your estimation how many men are needed at once for all Korea?
13. Classify these men and state the kind of work that they should undertake.
14. What special reason should appeal to the Presbyterian Church to reënforce the work now?
15. In what way could the present winning of Korea be effectual toward the conversion of the world?
16. To what extent are you personally responsible?
17. How have you attempted to meet your obligation?

B. The Australians.

1. Where have the Church of Victoria located?
2. What portion of this southern province belongs territorially to the Australians?
3. For allotment of the Australian Church—(follow a similar line of questions as has been done for the Presbyterian Church (North).
4. How are they meeting the obligation? (follow the line of questions given above for the Presbyterian Church).
5. What reënforcements ought they to send out at once? (arrive at this by a process similar to that under III for the Presbyterian Church (North).

C. The Southern Presbyterian Church.

1. What is the total Korean allotment of the Southern Church?
2. Into how many stations have they divided their work, and by what means are they attempting to accomplish it?
3. What other Churches share this field with them, and what effect does this have upon the responsibility of the Church?
4. Make a careful estimate of the work to be done at Chun Ju, and, comparing it with that in your own neighborhood, estimate the added workers that ought to be sent to this station.
5. For the Presbyterian Church, South, follow a line of questions similar to that given for the Presbyterian Church, North.
5. Do likewise for Kun San.
6. For Quang Ju.
7. In what way is the Southern Presbyterian Church attempting to undertake her share in the general Presbyterian work of the land?
8. From a study of the situation, the needs, and the peculiar opportunities now, what reënforcements ought to be sent out by the Southern Presbyterian Church at once?
9. Classify and locate these men to the best of your ability.

D. The Canadian Presbyterians.

1. In what part of Korea are the Canadians working?
2. How did the Canadian Presbyterian Church come to enter Korea?
3. Arrange for questions under the three heads as given above for the Presbyterian Church, North.

QUESTIONS FOR THE METHODIST CHURCHES.

A. The Methodist Episcopal Church.

I. *The Allotment of the Methodist Church.*

1. Compare the Methodist allotment at Seoul station and the number of ministers there to meet it with the work in your own neighborhood.
2. Do the same for Pyeng Yang.
3. Do the same for Yeng Byen.
4. Do the same for Kong Chu.
5. In what station is the Methodist responsibility the greatest, and how is she prepared to meet it?

6. Compare the Methodist pastor's work at Kong Chu with the most severely overtaxed Methodist pastor you know of in the States.
7. What would be about the size of your pastor's parish were he in a position similar to that of Rev. C. D. Morris or Rev. E. E. C. Williams?
8. In what part of the United States does a fair allotment to the Methodist Church in the proportion of ministers to this allotment approximate the proportion in Korea, and how near does it approximate?

II. *The Way in Which the Methodist Church is Meeting Her Obligation.*

1. How did the Methodist Church in the first place attempt to meet its obligation for the whole land?
2. What, if anything, has there been that would really justify the slowness of reënforcements of the Methodist work and the present force?
3. Give in your own words a concise statement of how your church is attempting to take care of her allotment in Seoul station.
4. Do the same as regards Pyeng Yang station.
5. Do the same as regards Yeng Byen station.
6. Do the same as regards Kong Chu station.
7. What is the ratio of Methodist ministers to the entire population of Korea and to the Methodist allotment there?

III. *The Way in Which She Ought to Meet the Allotment.*

1. What would have been the business-like way of considering their work in Korea and sending workers?
2. How many men ought the Methodist Church to have in Korea to cope with its allotment?
3. In view of the present-day opportunity what efforts ought to be made to man the field?
4. Why ought the Methodist Church not to have as large a proportion of ministers as there are ministers in the United States?
5. Make a careful estimate of the various works that are to be accomplished by the missionaries of Seoul station, and the smallest number of men that ought to be on hand for this.
6. Do a similar thing for Pyeng Yang station.
7. Why should the proportion of missionaries in Seoul possibly exceed that in other stations?
8. Make a like careful estimate of the needs in Yeng Byen.
9. Do the same as regards Kong Chu.

10. At what points should new stations be opened, and why? And what is the smallest number of missionaries that should be placed in a station to do the most effective work?
11. Considering the present needs of Korea, and especially the Methodist Episcopal allotment, in your estimation, how many more Methodist Episcopal missionaries are needed at once for all Korea?
12. Classify them and state the kind of work that they should undertake.
13. In what way could the present winning of Korea be effectual toward the conversion of the world?
14. To what extent are you personally responsible?
15. How have you attempted to meet your responsibility?

B. The Southern Methodist Church.

1. *The Allotment of the Southern Methodist Episcopal Church.*

1. What is the total allotment of this Church?
2. What advantages have they in size and position over the other missions?
3. How have they divided it among stations, and show the wisdom or lack of wisdom in their division.
4. Compare the allotment of the Southern Methodist Episcopal Church, and the number of ministers to take part in the work with that in your own neighborhood.
5. In what part of the United States field of the Southern Methodist Church in its proportion of ministers to work does it approximate that in Korea, and how near does it approximate?

II. *The Way in Which the Southern Methodist Church is Meeting Her Obligation.*

1. In what way has the Southern Methodist Church greater wisdom than the other Churches engaged in mission work in Korea?
2. Compare the size of her territory and population, and the number of men to carry on the work, with that of the other Churches working in Korea.
3. Give in your own words a concise statement of how she is attempting to take care of her allotment in Seoul.
4. Do the same thing for Song Do, and tell of her plans for that city.
5. Do the same for Won San.
6. What is the ratio of Southern Methodist ministers to the population of Korea and to her allotment there?
7. To really man the field how many additional men ought to be placed in Seoul—in Song Do—in Won San—in Chun Chun?

8. In your opinion how large a reënforcement ought the Southern Methodist Church to send to Korea at once?

REFERENCES FOR ADVANCED STUDY: CHAPTER SIX

I. *Early Work.*

Gale: The Vanguard. A story of the beginning of mission work in Korea.
Gifford: Every Day Life in Korea, p. 128-229.
Gilmore: Korea From Its Capital, p. 294-315.
Underwood: Fifteen Years Among the Top-Knots, *ibid.*

II. *Later Work.*

Annual Reports, Board of Foreign Missions—Korea Mission.
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